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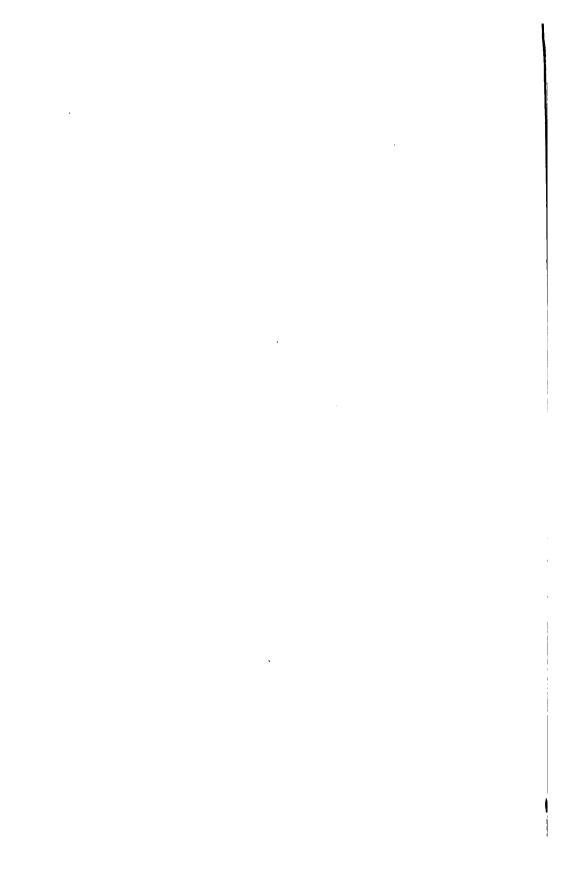
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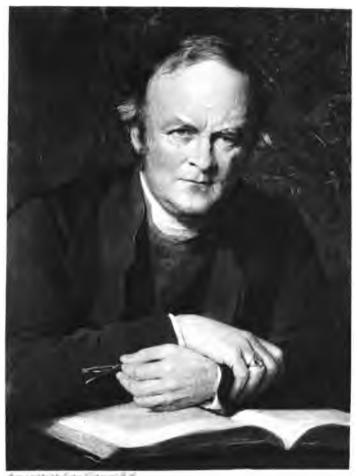
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HARVEY GOODWIN,

BISHOP OF CARLISLE.







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HARVEY GOODWIN,

BISHOP OF CARLISLE.

A BIOGRAPHICAL MEMOIR.

Hardwicke Line mound By H. D. <u>B</u>AWNSLEY,

VICAR OF CROSTHWAITE AND HON. CANON OF CARLISLE.

WITH PORTRAITS.

JOHN MURRAY, ALBEMARLE STREET.
1896.

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HERARY

Walter Jund.

PREFACE.

I N preparing this life of the Bishop ot Carlisle, the biographer has been met by one great difficulty. To his inquiry for letters by the late Bishop, the general answer was, "I have a great number, but they are all short business letters, and can be of no possible use to the Memoir." fact is, that the Bishop's golden rule of answering letters by return of post, coupled with the largeness of his daily correspondence, prevented him from leaving any literary legacy, of the kind required, to his The need was, however, in part biographer. supplied by the interesting little autobiographical memoir, in which the Bishop had chronicled for his family facts of his early life and of his Cambridge and Ely days. This memoir, as well as his pamphlet, "Ely Gossip," which was published after his death, has been freely laid under contribution.

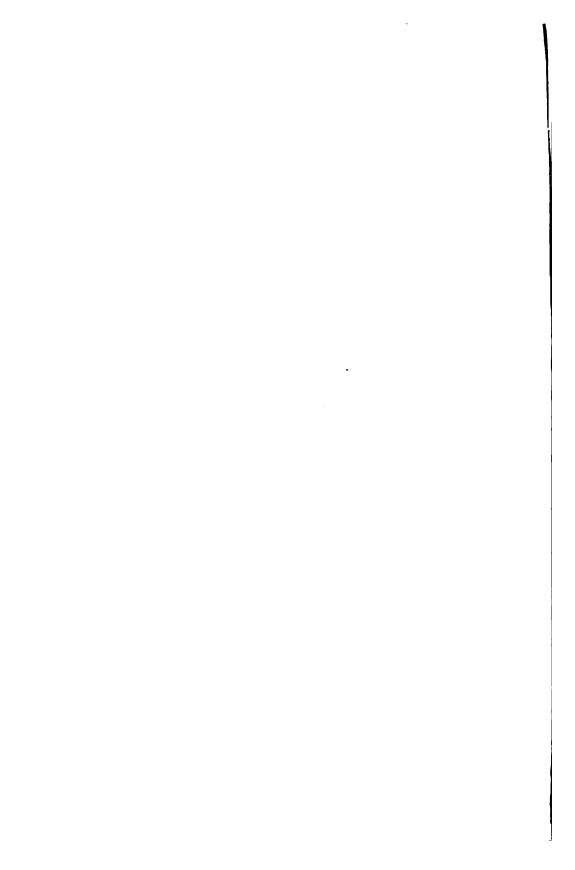
In addition to these sources, reports of the Bishop's

public utterances, collected in a carefully-kept series of press cuttings, together with the pastoral letters which he addressed each Christmas to his clergy, supplemented by his books and contributions to contemporary literature, gave the main outlines of the thought and work of his energetic life.

The thanks of the biographer are due to the Bishop's family for having put all available material at his disposal and having lent all possible aid; to His Grace the Archbishop of York; to the Masters of Trinity, of Trinity Hall, Pembroke College, Cambridge; to Archdeacon Vesey: to the Rev. Canon Dickson; to Sir Charles Dalrymple and Sir Henry Acland; to Chancellor Ferguson and James Cropper, Esq.; to Archdeacon Cooper and Canon Mathews, and all others who by suggestion, by letter or conversation, have lent their aid. But specially would the writer thank Archdeacon Emery for his assistance in compiling the Congress chapter, and to the Rev. H. Maxwell Spooner for his constant criticism and kindly help.

The aim of the work has been to trace the growth of the Bishop's mind from childhood to prime; to arrange in chronological sequence the main facts of his life at Cambridge, at Ely, and in the Diocese of Carlisle; and to put on record

so much of his thoughts on men and things, on problems civil and religious, on matters scientific, educational, and ecclesiastical, as may, perchance, help the people he loved, and the Church and State he so faithfully served.



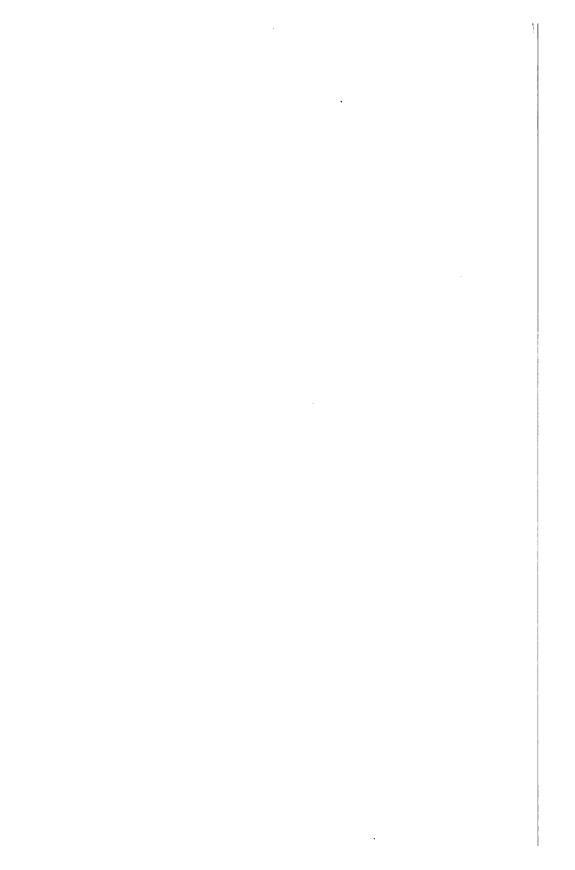
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BISHOP HARVEY GOODWIN.

CHAPTER I.

BIRTH AND CHILDHOOD.

1818-1825.

W E are told, that by the laws of Natural Inheritance, we are not so much what our fathers made us, as what our grandfathers were. With this thought in mind, it may be interesting to read the following inscription on a mural tablet, on the chancel wall of All Souls' Church, King's Lynn:

"BENEATH THIS MARBLE ARE DEPOSITED THE REMAINS OF

HARVEY GOODWIN, ESQ.,

ATTORNEY AT LAW.

Soundness of Judgment and strict Integrity,
A Peculiar Suavity of Manners,
The humble faith of a Christian,
A Heart overflowing with Benevolence,
And a life given to deeds of Mercy and Charity
Were the characteristics of the man
Whose loss the town of Lynn Deplores,
And to whom more than two Hundred of his Friends,
Anxious to Perpetuate the Lesson of his virtues,
Have united to erect this Monument of their Esteem.
He died on the 16th of April, 1819. Aged 63 years."

Charles, the third son of this Mr. Harvey Goodwin, four years before his father's death, had fallen in love with Miss Frances Catherine Sawyer, a young orphan girl then resident at the house of her father's friends, the Hankinsons of Bilney Lodge, near Lynn. Through their ancestors, who came from Richmond in Yorkshire, she and her sister were the sole surviving links on the female side with the family of Wycliffe.* A portrait, by Russell, of the young lady tells us that she had a shock of auburn hair, with a fresh complexioned face delicately chiselled and full of thought.

The marriage took place in 1815. The young people began housekeeping in a red brick house still standing in Bridge Street, just opposite "Boal" Street, on the South Lynn side of the bridge that divides one part of Lynn from the other. Of their six children, one died in infancy; the others, Charles Wycliffe, Harvey, Fanny Wycliffe, Henry Wycliffe, John Wycliffe, grew up, and the two eldest, Charles and Harvey, added lustre to the name of their family and the place of their birth.

The result of the marriage gladdened the heart of the

[•] The Bishop always took a great interest in the fact that on his mother's side he could trace his descent back, through the Wycliffes of Gayles, to the Wycliffes of Wycliffe, of which family it is most probable that John Wycliffe, the Reformer, was a scion. The Bishop's mother, née Frances Catherine Sawyer, was the daughter of Elizabeth Wycliffe, who was married in July 1786 to John Sawyer of Leeds, merchant.

In Whitaker's "History of Yorkshire" (p. 158) the pedigree is traced to William Wycliffe of Gayles, who died in 1584; still further back to a Roger de Wycliffe, Lord of Wycliffe in Richmondshire, *temp*. Kings Henry I. and Stephen (*ibid.*, pp. 421—424).

In the first pedigree here referred to, by some mistake the name of Elizabeth Wycliffe, who married John Sawyer, is omitted; but in the copy before me her name is entered in the Bishop's own handwriting; the dates are added of her baptism and marriage, which, no doubt, he had himself verified in the registers where they occur.

grandfather. A tradition which still lingers in the family, tells how old Mr. Harvey Goodwin used to steal in on his way from the office, and run off with his grandchild away down to the "Boal" or quay side. The second child, born on October 9th, 1818, was named "Harvey," after his grandfather. But the boy was only six months old when, in April 1819, Harvey Goodwin the elder died, leaving behind him a name for charity and honourable life which descended to his son.

There now was a change of residence. With the solicitor's business, young Charles Goodwin inherited a house adjoining the business office. Henceforward the house, No. 18 in the High Street of Lynn, became the winter home of the little boy who grew to be Dean of Ely and Bishop of Carlisle. Their home during the summer months was elsewhere. Charles Goodwin, the father, who had ideas upon most things, believed that for the health and education of children, it was necessary to vary the air and interests of town with those of the country. He therefore purchased a house at North Runcton, about three miles from Lynn, despatched his household to Runcton for the summer months, and brought them back to Lynn for the winter.

It might be supposed that the children, with their town and country associations, a father in good circumstances and very solicitous for their welfare, a mother tender and wise and loving, would have been able to look back upon a golden childhood. But this was not entirely the case so far as Harvey Goodwin is concerned. There was something of bitterness in his childhood's cup. He had a brother who was a year and a half older, but smaller for his age. This elder brother, even at the age of seven, was deep in hieroglyphics, holding strong views about the Shepherd Kings of Egypt, beginning the science of

botany, and rehearsing Shakespeare's plays. Those who study Egyptology to-day, know how much England and the world owes to that little lad of Lynn whose genius lay in deciphering papyri. Readers of that old fairy tale, "The Doomed Prince, or the Twelfth Dynasty Story of Saneha," have to thank Charles Goodwin for peeps into the nursery literature of ancient Egypt. Travellers in Palestine owe him gratitude for the story of Egyptian travel there, fourteen centuries before Christ. Students ' of the Hymnology of the Nile can never forget his spirited translation of the festal dirge of King Antef and the hymns to Amen and Amen-ra. Lawyers who care to read the earliest example on record of an extraditionary treaty, inscribed as it is upon the outer wall of the Temple of Karnak, every time they wonder at the careful drawing of the document and the humanity to which the treaty of Rameses II. with the Khita testifies, must remember that we Englishmen are indebted to Charles Wycliffe Goodwin for its translation. The remarkable boy grew up with an almost instinctive faculty for Oriental languages, and for deciphering hieroglyphics. He gained a fellowship at St. Catherine's Hall, Cambridge, went to the bar, and died as a judge of the High Court in Hong Kong.

It is easy to understand how this elder brother, who manifested a precocious taste for languages, and drank in Delectus and Latin Grammar as naturally as children take bread-and-milk, became a source of sorrow to the younger brother Harvey. Whatever Wycliffe did, Harvey was expected to do. Harvey, the bigger and more robust, was, in the eyes of the world, and in the opinions of his classical tutor, and the old refugee priest who taught him French, at least as able as his elder yoke-fellow. He was, in consequence, to quote the Bishop's own account of his childhood, "in the position of a slow horse running in

double harness with a thoroughbred, and much whipping did he receive in consequence of this unequal yoking."

But in addition to his precocity of talent, Charles Wycliffe, the elder brother, was sober and orderly in all his ways. An old man in his method and love of learning, he had none of the ordinary tastes that lead small boys into boundless mischief. Harvey, on the contrary, was, as most boys are, full of spirit and life, and the result was that, if there were blame, the lion's share of it fell upon him. His brother was held up to him as the sole proprietor of the cardinal virtues; and he grew up with the sense that it was impossible for him to imitate with success this model of perfection, for that, no matter how he tried to do his best, Charles Wycliffe was always right, and he, Harvey, was always wrong.

This was not the only bitterness in the cup of Harvey's childhood. Charles Goodwin, the father, had ideas on education. He was in the habit of reading Joyce's "Scientific Dialogues" at breakfast to his youngsters, and plaguing them with the definition of inclined planes and the like. Little Harvey, with his mind bent on the last delicious spoonful of sweetened milk at the bottom of the breadand-milk bowl, would be suddenly asked, "Harvey, how much is 7 times 46?" When the lads were not being pestered at breakfast by Joyce's "Dialogues," the mysteries of Latin prosody or Virgil's "first eclogue" made the meal distasteful.

In addition to this moral and mental strain there was the feeling of loneliness. The two elder boys were isolated from the rest of the family. Their younger sister was unhappily born deaf and dumb, and the next child died in babyhood. Thus so large a gap intervened between the childhood days of the two elder sons, and those of the younger sons, Henry Wycliffe and John Wycliffe, that these last appeared to belong to another generation. This isolation gained for the two eldest boys more than their due share of education, and no efforts were spared by their father or their tutors to turn them out wise beyond their years.

But there were other agents in the boys' education. A remarkable servant, Mary Rivett of Pentney, entered the service of the Goodwins the very day that Master Charles was two years old, and for the next eleven years was a guardian angel to the lads. This Mary Rivett, in her eightieth year, put down for those she called her "nurse-children" some reminiscences of her life. They form an autobiography full of intelligence, tenderness, and the deepest piety; and no one can doubt that her influence on them must have been great.

The following extract speaks for itself. The old nurse was writing to the Bishop of the days in the Runcton nursery, more than half a century ago. "And now to take a glance backward, what shall I say of fifty or sixty years ago? Yes, memory will bring even those years fresh to my recollection. I have often a vision of Runcton in my sleeping hours, never of Lynn. I suspect you remember that nice little grass-plot outside the garden door, where I used to play trap and ball with you when you could get no other player. And there on a beautiful night we used to stand outside that garden door, and Wycliffe and you used to teach me the names of the stars. The Pleiades (pleadse) and the Great Bear I always remember; and then you were so fond of teaching me and I equally fond of learning. You used to teach me a little Latin (latten) and also the Greek Alphabet.

"Then I did not think well to trust you with carrying the candle; therefore I had to see you to your room, and you would sometimes be the last into the room, and then you

would lock the door, take out the key, and keep me in the room; when that happened, there used to be so much more noise than usual as to compel your father to come to the foot of the stairs and call out 'Harvey' (never 'Wycliffe!'); and then I used to get my release. And in the morning I used to make my way to your room to see that your things were all right, and not unfrequently some of them were hidden in order that I might have to look for them. In calling your attention to these boyish pranks, cannot you fancy yourself young again? And do I not hear you say you never mean to grow old? Your old nurse says the same. Never-no, never grow old in our Master's service; but find His bidding ever fresh and new, because He has told us that as our day is so shall our strength be, and I have found that promise true to the present moment."

There is something exceedingly touching in the narrative of this venerable old nurse's recollections of North Runcton days—those happy days, which, while Lynn was forgotten as a thing out of mind, asserted themselves in her dreams after half a century's absence. That hint, too, of the faultlessness of Charles Wycliffe, the elder, and of the peccability of Harvey, the younger, is of interest. Last, but not least noteworthy, is the delight in practical jokes in which the little Harvey Goodwin appears to have indulged. "The boy is father to the man." The sense of fun and humour beneath the merry pranks at Runcton lasted on, and became one of the delightful traits of a many-sided character.

Other hands than those of father, tutors, and nurse moulded Harvey's character, in the days when the young boy's heart was impressionable as wax. Years after the Lynn and North Runcton days the Bishop of Carlisle wrote:—

"My mother's share in our education, at least in my own, was deeper and more real than that of my father. She was a woman of a sweet disposition and much force of character."

Her great principle of managing her boys was that of demanding implicit obedience. She never reasoned and she never got out of temper; but when she directed a thing to be done, done it was. On one occasion she scolded Harvey severely because, when sent to find a prayer-book as described by her, the accurate little fellow had looked into the prefatory matter, and found so much there that he never heard of in church, that he could not bring himself to believe that the book, as described, was a prayer-book at all. How could a boy dare to believe that his mother could have made a mistake! Let him fetch the book at once, unquestioningly, and be more obedient another time!

She demanded of her boys not only obedience to herself, but reverence towards God, and Harvey remembered seeing his mother instruct his elder brother to bow his head at the mention of the name of our Lord in the Creed. "He stood before her, and she put her hand upon his head, and gently bent it down, saying, 'There, about as much as that.'" Nor did Mrs. Goodwin, after the manner of some mothers, leave it to the nurse, however conscientious, to see that the boys said their prayers. At her own knee they knelt night and morning, and afterwards, in the temptations and trials of school life, the mother's words were a strong wall to them on the left hand and the right; while the memory of her precepts and the sense of her presence were like the support of a guardian angel.

Family prayer was the rule in the Goodwin household. In the morning a psalm was read and interpreted by Scott's Commentary; in the evening a passage in the New

Testament was expounded. But for the boys, the real prayer-times were those memorable moments, night and morning, which they spent alone with their mother. On one of these occasions a word from the mother's lips, falling upon the ears of a young boy only four and a half years old, determined in after years that child's walk in life. "My brother and I," wrote the Bishop, "had been saying our prayers one evening at my mother's knee, and when we had finished she began to talk to us. In the course of our conversation she said very emphatically, 'I should like one of you to be a clergyman.' Years after, when circumstances prevented the elder brother, Wycliffe, from taking orders, the wish and words of his mother came forcibly back to the younger brother's mind, and strengthened his own leaning towards Holy Orders.

One other point in the early training of Harvey Goodwin needs record. Charles Goodwin and his wife were agreed in the importance of teaching their children the habit of strict truthfulness. They practised what they preached; but it was the mother's voice that ever seems to have prevailed with power when any question of right and wrong rose up for settlement in the heart of the boys.

"We had," says the Bishop, in his review of those early days, "no notion of telling an untruth in fun; and I do not believe that any fear of consequences would have induced either my brother or myself to have in any case told my father or my mother a lie, even of the whitest kind. I am not certain that I ever told a lie at school, though there was a period during which I should have been capable of telling one, had occasion seemed to require it. When I remember the evil influences which I met with at school, and the manner in which my conscience ever testified for truthfulness in my darkest hour, I feel that my mother's teaching was bearing its fruit!"

But powerful and lasting as was the influence upon Harvey's mind of that good mother, he was motherless before he was yet seven years old. So bitter to him was the pang of his bereavement, that no details in the circumstances of his loss were ever forgotten.

It was Sunday, May 27th, 1825, that the little boys toddled off alone with the father to Runcton Church, because their mother was not feeling very well. During the night her illness increased upon her. She was prematurely delivered of a son; and so the best of wives and mothers and mistresses was, as old Nurse Rivett said, "suddenly, and when very much wanted," in the prime of her life, called away. To the motherless boy what that loss meant may be gathered from his own words written fifty years after:—

"Every incident of that awful morning has been burnt into my memory. We had at the time a very high-spirited, somewhat vicious mare, from which it was rather expected that mischief would some day come, and which was always cautiously driven: I remember, as if I saw it now, the high-spirited beast dashing past the windows, bringing my poor mother's nurse. Then we were told how ill she was; we went into the garden, took a turn in the shrubbery, as it was called, and came back to the house. We had just reached it, when a servant maid coming out of the door announced that it was all over. My father was overwhelmed, but very calm. He took my brother and myself, and walked with us to the end of the shrubbery, where we met our tutor, who had a private entrance through a field and garden gate: he was much attached to us and we to him. He threw his arm round my father's waist, and spoke some kind words, to which my father made, I think, no reply. I had an unspeakable sense of sadness; I seemed to have no power of measuring it.

"Then there were several medical men, at which I wondered, as I had always been taught to believe that our family apothecary was infallible. They had some refreshment, looked very imposing and solemn, and went their way.

"I was taken to see my mother's remains. I was lifted up to the side of the bed, and kissed her cheek. The sight of the corpse did not inspire me with the least feeling of dread or disgust; she looked so calm, that I felt as if I was still in her presence, and she was my mother still. I cannot remember that I wept, either then, or throughout the whole of the week of her death and burial; perhaps my thoughts were of the class which 'lie too deep for tears.'

"Then came the endless consolatory letters, and the relations who were to look after my father and ourselves in our trouble. I remember that my feeling was rather that of being upon the defensive. I felt that there was a danger of our being 'put upon' by intruders into the family, and that we might have to fight for our rights and liberties. For example, I had a small prayer-book, bound in green leather, which my mother had given me, and which I much valued; an aunt, who was *locum-tenens* for a short time, ventured to suggest that this book was not mine, and that I had only been permitted to use it; I rose to the occasion, repelled the invader of my proprietary rights, and, by my argument and energy combined, retained possession of the book.

"But I remember a much more important thing connected with the melancholy period between the death and the funeral—namely, that I then for the first time read the New Testament with a feeling of having a personal interest in it. It was, I think, my father who suggested to us the reading by ourselves of the eleventh chapter of

St. John. I did read it, or parts of it, several times; I do not imagine I understood it completely; indeed, I am sure that I did not; still the chapter had an indescribable effect upon me, and I somehow fancied that the Lord Jesus, who wept at the grave of Lazarus, was pitying me and sorrowing with me; and though the impression was indistinct, still there certainly was an impression upon my childish mind of a Divine personal presence, which was comforting as well as new. I have always looked upon that sorrowful week's reading as conveying to me the first conscious perception of religious truth.

"In due time came the funeral. When I was being dressed on the morning of that day, and was feeling very sad, the under-nurse tried to cheer me by telling me I was going to have on my new clothes; I remember the indignation which I felt, but could not or did not express in We travelled in slow and sad procession to All Saints' Church, South Lynn, where my grandfather was buried; his monument was on the middle of the north wall of the chancel; my mother was buried in a vault on the south side, near the nave, in which my sister Elizabeth had been deposited several years before. My brother and I were chief mourners; my father could not trust himself to go. I can see the picture now, of the two poor little fellows walking side by side at the head of the procession, and leading the way through the iron gates. remember that when we came back and sat down to dinner, I had no appetite.

"This was the sad ending of what I may describe as the first chapter of my life."

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Harvey Goodwin,
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from a ground decising top, White Madeir.

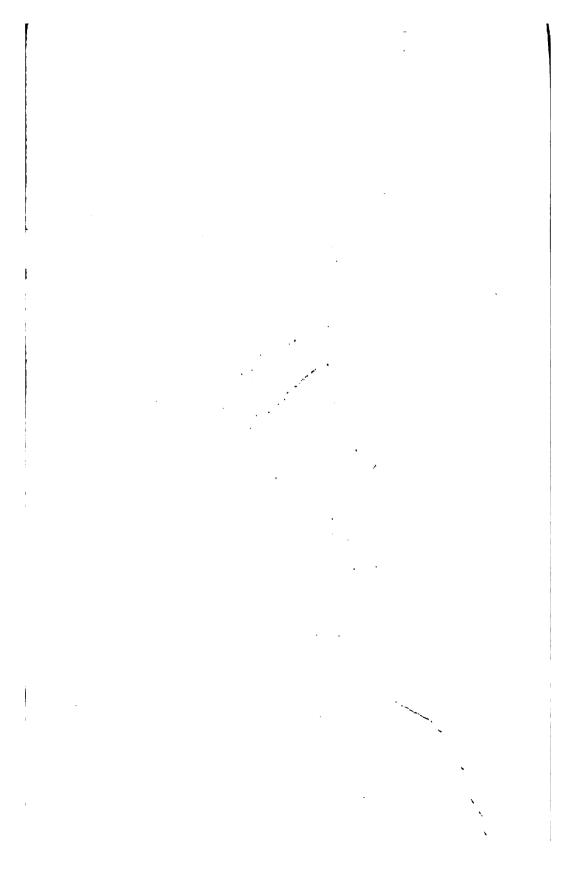
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CHAPTER II.

SCHOOL DAYS.

1826—1833.

THE cloud that fell upon the Goodwin household was never quite lifted. Though Charles Goodwin married again, the blank remained. Twenty years after, when he called his future daughter-in-law into his study to speak to her of Harvey's mother, he simply said, "My dear, I once had such a wife," then buried his head in his hands, and said no more.

The motherless boys noticed a change. The father was now silent, as well as sad. "You will have to go to school," he said one day, in such a stern tone as to make the lads feel that it was all their own fault that their mother's death had brought about this dire consequence. But the question was, To what school? The father showed a feeling, common enough at that time among strict Evangelicals, against public schools, and determined upon a private school at High Wycombe, of which the Rev. Charles Williams was master. Mr. Williams came to visit the household at Lynn in the Christmas of 1825-6, and it was then arranged that the boys should enter his academy after the summer holidays.

At last the day came for leaving home. With it came also the long twelve hours' coach drive to London, and on beyond, which for the next eight years was duly performed four times in the year. Their father went with the two boys, and if he made his sons somewhat miserable by the way with dissertations on the text "knowledge is power," and prophecies of a dark future in which, do what the boys would, they at any rate would never be able to earn an honourable livelihood in the world, his companionship had its compensations. When, on the following morning, the lads awoke to hear the street cries, and the tramp of feet in front of the Gray's Inn Coffee House, they also knew that the "Tower," and the "Wild Beasts at Exeter 'Change," and "the Diorama" and "the Panorama" were within measurable distance, and would be looked upon by their father as instruments of education.

It was a wider world into which the little boys were thrown at High Wycombe Vicarage. Thirteen children at home, and twelve scholars, made up a large family. But it was a motherless world still, so far as the two new boys were concerned. A chill ran through Harvey's heart when Mrs. Williams, who, he had been told, would in future "be to him as a mother," came to the front door to welcome them. Mr. Williams out of school was genial enough; in school his implicit faith in the power of the cane, and his peculiar way of "joking and stroking" with his weapon at one and the same time, made him, in the boys' eyes, a tyrant. To this master little Harvey was handed over by his father, with the words, that "he might do what he liked with him, if only he could make him work." The consequence was that "tears were his meat day and night," and for several years the poor boy groaned under continual caning and continual impositions. The current theory was that he was clever, and could do anything he liked; the practice was that he was caned almost every day of his life.

Mr. Williams was no scholar: but he could and did ground the lads in Latin grammar, and make them understand the grammatical structure of sentences. helped by a series of second-rate ushers. But for the first year and a half Harvey's school-life was made tolerable by the pleasure which he took in French and arithmetic lessons, given him by a lieutenant in the Royal Navy, who acted as assistant-master. Shortlived triumphs too in arithmetic and parsing, he gained over his elder brother. who in linguistic attainments was easily his superior. But, speaking generally, all subjects except Latin grammar were made as repulsive and unprofitable as it was possible to make them, and Harvey Goodwin never ceased to regret his father's dread of the supposed evils of a public school, and his choice of this private academy. "My own belief is," wrote the Bishop, years after, "that we had in our little society all the evils, perhaps in an intensified form, and few of the advantages of a public school. So far as the boys were concerned, I was for years submitted to the most cruel depressing system of bullying that could be devised; my days were days of terror, my nights were nights of annoyance and vexation."

The only survivor of the Bishop's companions in misfortune at the High Wycombe Academy writes thus: "It was a good school as schools went in those days. I sat at a table between the two brothers, Charles and Harvey Goodwin. I have a distinct recollection of astonishment at the way in which Harvey read Livy and Horace. He was then only eleven, and he translated without troubling himself much with the dictionary. Mathematics were not much accounted of, and I do not think his powers in that direction were called out; but with his retentive memory, he never lost the meaning

of a Latin word when once he had gained it. We construed to Mr. Williams, who sat at a table with a cane before him, and a false quantity or stupidity always brought the cane on the hand."

The mark of those days of fear the Bishop bore through life. The peculiar nervous twitching, which troubled him so much when he was worried in mind, began, it is believed, under the hard treatment of the High Wycombe Academy. It is pathetic to record that some of his sorrows were the result of an inherent defect of eyesight, of which he was quite unconscious. This prevented him often from understanding things described to him, frustrated all attempts at success in games requiring quickness of eye, and deprived him of pleasure in looking at pictures, buildings, works of art and the like.

It was by sheer accident, in one of the visits paid to the "Panorama," in passing through London to school, that his defective eyesight was discovered. His father called upon the boy to recognise a certain ship by the name painted on its stern. "Name! where? I see no name," said the boy; and so the secret was out. Quite as pathetic is it to recall how, all through Harvey's childhood, "the blessings scattered at our feet like flowers," the sight of birds, and blossom, and animal life in the country were to him, owing to this unsuspected defect, a closed book. He took to an eyeglass at school; but it was not till some years after, when he walked through the fields with a pair of spectacles on his nose, that he found out how much pleasure he had missed, and what a blank the Book of Nature had previously been to him. Then, when "all the beauty of a common dawn" was first revealed to him, he realised the indescribable, but till then unknown, delight of the sight of a bird singing on a tree, of wild-fowl swimming on the

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ponds, or of a hare or rabbit scuttling across the woodland paths.

In 1833 Wycliffe left school, and Harvey, who by this time had outstripped his headmaster in classical attainments, was turned over for Greek and composition to the usher, a certain Alexander Keith, an honest Scot from King's College, Aberdeen, whose broad accent and "Simple-Simoning" appears to have made him the butt of the whole school. Facile princeps among his fellows, Harvey construed so glibly, and rattled off Latin verse so easily, that he gained little or nothing from his last year at Wycombe. He left school in the summer of 1834, in charity even with his old master for his needless severity, and, as he himself tells us, "with a strong belief in his own powers and the extent of his own knowledge, and with a most imperfect apprehension of his own ignorance." "Harvey, you do not know how ignorant we are," wrote his elder brother, Wycliffe, who was now reading for Cambridge with the Rev. Sydney Gedge, curate-in-charge of North Runcton. There was some excuse for this ignorance on Harvey's part, for, encouraged by the prize pocket-money which could be won by solving problems in Bland's algebraical equations, the brothers had both made considerable progress in mathematics. Hardly a week had passed, during the last few years, in which the post had not carried some algebraic puzzle from their father, to exercise the ingenuity of his boys, and brought back the demand of payment for the solution of the problem. Here is an example of this schoolboy correspondence with the paymaster for solved equations.

"VICARAGE, WYCOMBE, Nov. 6th, 1829.

"DEAR FATHER,—"We received last night the books and equations, and I think that it is a very nice book;

concerning algebra, I did the equation this morning, and I did it thus:—

Let
$$x =$$
 the youngest,
Then $x + x + 9 + x + 21 + x + 39 = 7x + 6$
 $4x + 69 = 7x + 6$
 $3x = 63$
 $x = 21$ the youngest.
Proof 21 21
 7 30
 42
 147 60
 153
 147
 20

"I have now got to contracted multiplication of decimals. We had our fireworks for yesterday sent down from Town. Give my love to all, and believe me to remain

"Your affectionate son,

"HARVEY GOODWIN."

Surely this is a remarkable letter from a little boy eleven years old! The schoolfellows spoken of just now can hardly have realised that, if mathematics were not made of much account at High Wycombe, they were held in high esteem at South Lynn. Turning over the leaf of the old postal letter, faded and crumpled now, with its 7d. charge endorsed upon it, we find a neat record in the corner, that this is the eighteenth missive these boys have sent.

The Goodwin boys thus very early learned that brains meant money; but they learned also that money earned was not therefore money to be wasted. Their father, a generous man enough, had a college career in view for his sons, and he determined to teach them the value of money and the need of being careful.

It is plain from such correspondence as has been preserved, that the eight years spent at the High Wycombe Academy were not the happiest part of Harvey Goodwin's life. As captain of the school he seems to have been much in the position of honorary usher, and the vexation of school government was not lightened by the characters of those whom he was called upon to help to govern. Hating all meanness and dishonesty, he could not, as he tells his brother, endure to see the class going off to visit a church in the neighbourhood and then escaping without paying the clerk his fee, and it horrified him to find that, on occasion, some of the young gentlemen with whom he was associated thought petty larceny a good joke.

"Do you know," he writes to his brother, "what papa intends to do with me after the holidays? If I have to stay here long I should become (I do not know what to call it) not a misanthrope, but a boy-hater."

As regards his classical studies, these letters show that he enjoyed the Greek plays of Sophocles and Euripides, but thought Thucydides dry, and was impatient of Lucan's prosy way of not going on with his story or coming to the This impatience, to which the maligned Lucan seems to have ministered was somewhat characteristic of the Bishop in later years. He delighted in Greek versemaking, and the weekly translations from Tasso were a pleasure to him. But a boy's natural propensities for study may be judged by the books he purchases with his pocket-money, and the bent of Harvey Goodwin's mind, in High Wycombe days, seems to have been towards natural science and mathematics. He buys the complete edition of Hutton's "Mathematics," "Conversations on Natural Philosophy," and "Conversations on Chemistry," and Bland's "Problems."

He never wearies of attacking Bland's "Problems." "I did 'Bacchus and Silenus' to-day," he writes to his brother. And again, "I have a sum in 'Bland' that I wish you to give either to Mr. Gedge or Edward Hankinson. It is a sum which I have done by a simple equation, but I cannot solve by a quadratic, although it is put under that head. Professor Tulloch and Keith could not manage it, which makes me suspect that it is a mistake putting it under the head of 'adjected quadratics.' If they can do it, let me have a 'yes' or 'no,' but not the operation."

But other things than 'adjected quadratics' were of interest to the school-boy. His letters to his brother are full of pigeon-keeping and poultry-rearing and canary-hatching.

"I desired you some time ago to order some fowls for me, but since that time I have had a present !!!!! of a very fine game-cock and a beautiful little bantam hen!!! I therefore shall not want a Polish cock, so please order me a hen instead. My 'game' is a very fine young fellow. I had his comb cut yesterday. Tell mamma, if she would like him, I'll bring him home for her." The message gives an early hint of the power to part with his possessions, and be a generous giver, which grew with him as he grew. He "begs leave to inform his brother that the white bantam sat hard a whole day upon a lump of salt, thinking it was an egg—the little fool!!"

His love of poultry is equalled by his enthusiasm for horse flesh. He chronicles the doings of the coaches on the road between Oxford and Uxbridge. "'Tollit' went the journey the other day from Oxford to London, fifty miles, in four and a half hours." He asks his brother if the rumour that his father is going to buy a pair of horses

is true, and adds significantly, "They would be worth all the ponies in existence. Pray tell me about the horses: you know what information I want on that head." The boy did not grow up to be a horseman, but his friends will remember the Bishop's affection for his favourite pony, Spot.

Fly-fishing, too, under the guidance of his friend Baldock, is attempted, though he was too short-sighted to succeed; and flowers, whether of the field or the garden, are matters of deep concern to him. Sheets are filled with directions as to the treatment of rose-leafed carnations and globe dahlias, or with anxious inquiries about the orchard, and the well-being of the garden plants at Lynn. At times. too, his mind is bent on music. He adjures his brother to go on with his flute-practising. He himself has just got "a new flute, a beauty, with eight brass keys." He grieves that Mozart's overtures and Haydn's music have been lent, but rejoices at a later date that at last the overtures have come back, and that he can play Don Giovanni and Figaro. Mechanics and chemistry have an interest He bemoans the emptiness of his purse, as, if only he had thirty shillings, he could make a perfect steam-He consoles himself, however, with the thought that he has got an excellent stoppered bottle for the holding of gas, or for chemical experiments, and is looking forward to helping his master to clean out his air pump on the morrow.

Now he is trying to collect fossils for his elder brother from the coach drivers. "That ass Harvey," he writes of himself, "has not got the fossils yet, but has asked several coaches for them." Now, again for his brother, he is off to Hughenden to examine the tracery and glass of the windows. "In my next letter," he writes, "I shall (I think) be able to send you a copy of every window in

Wycombe Church. . . . They are some of them very handsome, but they do not appear to *me* to be of the same age; I don't know if I am right." Again he writes, "I went to Woburn the other day and saw the church; it is nothing particular with regard to architecture." Here a glimpse is caught of that love of architecture which made him in after days one of the leaders of the movement for the examination and restoration of the churches round about Cambridge, and an enthusiastic promoter of the works in connection with the repair of Ely Cathedral.

Little or nothing is said of his prowess at games. "I have no recollection of him at games," writes his old school-fellow. But he tells his brother that he has taken to foils and single-stick under the teaching of a drill master of gigantic proportions, and promises that he will teach him, in the holidays, whatever he himself has learned of the art of self-defence.

With all the varied demands upon his time, and all the dignity that his position as head of the school implies, he dearly loves a joke, and delights to detail it. "I have another anecdote for you," he begins; and then, whether it is some bit of fun at the expense of his usher, or some practical joke upon a fellow-student in the dormitory, his letters bubble over with humour, and he will end up by begging his elder brother to "invent some more craft," "some really good practical joke," by which he may carry "the war into the enemy's camp and put him to perpetual shame."

The letters from which extracts have been given are remarkable letters for a lad of fourteen. The lucidity and conciseness with which he marshals his facts and arranges his narrative, are very characteristic. The boy really loves to detail accurately what he knows, and takes pleasure in

imparting information. He goes over "a paper mill that went by machinery, by which method they can have rags in the morning, paper at night. I do not think you understand paper making," he continues, "I will try and explain it." And then follows as admirable an account of the transformation of old corduroy breeches into mill paper as any one could wish to read, and one which, even without the aid of the diagram which he draws, would be intelligible to the dullest.

There is very little evidence of his feelings on matters of religion in this correspondence; but twice he alludes to the question of receiving the Sacrament. In the summer holidays of 1833 he and his elder brother and two cousins had been prepared for confirmation by Mr. Gedge, the curate The preparation made but little appeal either to the lads' judgment or conscience; but the instruction was plain, if it was somewhat wanting in depth. arrangements for the confirmation, which took place at the hands of Bishop Kaye of Lincoln, in St. Nicholas' Chapel at King's Lynn, were such as, in these days, would be considered scandalous. An immense crowd thronged the churchyard gates, and in the midst of it men were crying, "Hot pies! gingerbreads!" The candidates pushed themselves through the mob as best they could, and were hustled on like a flock of sheep from under the gallery into When Harvey Goodwin and his companions found themselves in the chancel, the service had evidently been going on for some time. The Bishop put a question to a batch; they received the laying on of hands, and, not knowing what to do or where to go, they were jostled on through another door at the north side of the chancel, continued their course down the north side, made their escape from the church, and so home. Whether the Bishop gave an address after the ceremony to the confirmation

candidates, Harvey Goodwin never knew. But the lad's heart had been touched; even under those unfavourable conditions the day appeared to him a solemn one, and he felt the reality of the vows which he had then taken upon himself. Yet though he always looked back to his confirmation as a time when his religious feelings took a more decided tone, the boy had no grown-up friend to whom he dared open his whole heart on matters that then first began to press for answer. The result was that he did not go to the Lord's Table for a year after his confirmation. It is more than likely that Mr. Williams held strong views about the condition of mind necessary for the right partaking of the Sacrament; for Harvey writes to his brother after he has returned to school, "Have you taken the Sacrament yet? There was a Sacrament the week after I came back, and I asked Mr. Williams about it, and he said there was no hurry, and that before the next Sacrament he would have some talk to me in the study." What arguments were used is unknown, but in a later letter he says, "I spoke to Mr. W—— about the Sacrament, and had a good deal of conversation on the subject; but I determined at length on not taking it."

So much for the growth of religious principle in the heart of the somewhat unbefriended boy. His political principles can only be inferred from his frequent allusions to Mr. Disraeli, whose candidature for Wycombe had failed, but who was preparing to stand again. He always speaks of him—probably using the title by which the young politician was best known in the Vicarage drawing-room—as "'that divine man Disraeli,' ahem!" Allen, the gardener, had voted for Disraeli to please his master, and had probably found that by so doing he had displeased his friend, the flower-loving head boy; at any rate, he had vowed that he would never record a vote again, for he

could not please both parties. It argues no little independence on the part of young Goodwin, that whilst his headmaster and all his household were Tories, he had quietly made up his own mind that that "divine man Disraeli" was not the man for him.

CHAPTER III.

BETWEEN SCHOOL AND COLLEGE.

1834-1836.

REED at last from the vexations of the private school at High Wycombe, Harvey Goodwin, in the spring of 1834, joined his brother at North Runcton. Mr. Gedge had only room for three pupils in his house, and, accordingly, young Harvey lived at home at Lynn and walked out each morning to join his comrades at their study. It is at any time a pleasant walk, through rich level landscape. it was doubly pleasant to the boy whose spectacles for the first time enabled him to see whatever of life moved and had its being in the way. The sights and sounds of the familiar marsh became full of new joy to him. Occasional walks of greater length, expeditions with leaping poles, with which he and his fellow-students practised assiduously at the hedge that separated the gooseberry orchard from the home field, gave him a feeling about the country that he had never before experienced.

If, in the last year at Wycombe, he had awaked to the fact that he was "losing time wholesale" in his studies, this year he realised for the first time the joy of working for working's sake. The voice of his brother, "Harvey, you don't know how ignorant we are," rang in his ears. He determined to begin education in earnest. Now for the first time he read Shakespeare's plays; now he cultivated

his taste for that general reading in which, up to this date, he had felt that he was sadly deficient. Other voices also, that first began to make themselves heard at his confirmation, insisted on an answer. Such a sentence as this in a letter to his brother, when a fifth pupil joined the little party of students at North Runcton, speaks for itself. "William Rawlinson is now added to our Academy. He walks backwards and forwards each day; he is a very good sort of fellow, serious and sensible. By-the-bye, I am turned pedagogue. One of the Rawlinsons and I have a Sunday-school, and give instruction to certain and various little rascals in the shape of boys."

This Sunday-school was held in connection with St. Nicholas' Chapel at Lynn. "Our Sunday-school was," writes the Bishop in after years, "a poor, miserable affair; still it gave me new thoughts of usefulness and a new sense of responsibility." One of his assistant teachers in that Sunday-school writes: "I thought him at that time a very handsome and distinguished-looking youth, and his manners were affable and engaging." The features which impressed this writer would doubtless be the brow he inherited from his father, and the strong chin and tight mouth which, to judge by a portrait of his uncle, John Wycliffe of Richmond, came from his mother's side. always his abundance of brown hair, the quick, grey eyes, and the merry twinkle in the face must have been noticeable in those early days.

He did not, it would appear, learn to confide much in his father during this residence at Lynn; but one constant companion of those long walks to his books across the marsh to North Runcton, was doubtless the thought of that beloved mother, at whose knees he had first learned to say, "Our Father, which art in Heaven." Certain it is that there was at this time a quickening, not only of

intelligence but of moral earnestness and religious feeling, which found expression in a determination to present himself at the Lord's Table. He received the Holy Communion for the first time in the same St. Nicholas' Chapel, in which he had been confirmed, and with which his Sunday-school labour was connected.

To do some work for God, to give himself unto the Lord, was now a determination of Harvey Goodwin's heart, and his first Communion was its sign and seal. His own words best describe his state of mind at this time:—

"It was an unspeakably sweet and solemn season; I had no special advantages, no friend with whom to talk over the matter, no book put in my hand for the occasion: my father, when I spoke of it, seemed rather to dissuade me, on the ground that, although my brother was fit, there was no reason to believe that I was: my brother was kind but somewhat severe, and his intense religiousness of character somewhat alarmed me by bringing out my own sense of inferiority; but I thought that I saw my way, and I determined to go; and the result made me feel sure that I was right. My feelings of worship and of God's presence were something quite different from anything that I had before experienced: I seemed as in an ecstasy: my whole soul was ravished with a sense of divine love. Often has the remembrance of that first Communion come back to me with strength and refreshment in hours of spiritual darkness.

"Nor did the feelings of happiness, which I experienced in my first Communion, vanish away at once like a morning cloud. For weeks and months afterwards I seemed to be a new creature. I experienced such a sense of joy and happiness, that life seemed in itself a delight; and yet the assurance of a better life seemed to make death itself desirable. I am now writing after an interval of more

than forty years, and am likely therefore to be able to take a quiet, dispassionate view of my boyish experience; and I am quite certain that I cannot use language too strong to express the warmth of my feelings and the fulness of my happiness at the period to which I now refer. Whether the state of my mind was wholesome or not, I will not undertake to decide; that my religious scheme was crude and imperfect, I found out to my cost afterwards; but that I enjoyed for a considerable period pure and intense happiness is certainly true, and I cannot fail to record it.

It was my practice at this time—I forget where I got the hint-to have some religious book of a practical kind in regular reading as a part of my daily devotions. In this way I read by small portions such books as Doddridge's "Rise and Progress," John Newton's "Letters of Omicron," Wilberforce's "Practical View," etc. Without expressing any particular opinion upon the books which I have named, I may say that I consider the practice of reading daily a portion of a spiritual work as a devotional exercise to be wholesome and good. But I mention the matter here, because it gives me occasion to remark that I was led to follow the advice of Doddridge, and to copy out the shorter form of self-dedication which he recommends without implying that there had been no sufficient dedication Consequently, my paper-dedication was to my mind derogatory to my baptism and confirmation, and in honour of these divine ordinances I thought it right some years afterwards to do away with the human invention, and accordingly I burnt the paper.

The religious warmth which was kindled in my soul at the season of my first Communion lasted for a long time. It was connected with a highly Calvinistic view of Christian doctrine, which mature reflection led me to abandon. This view was almost inevitable when the character of my

teachers is considered. My father had been led to adopt it by reading Scott's "Force of Truth," and though he was not demonstrative in the expression of his opinions upon such subjects, still all the bias of his influence was in that Then my old master, Mr. Williams, for whom I retained a great reverence after my school days, had adopted the same form of theology. But chiefly I was influenced by the writings of John Newton: his opinions were much affected by his own personal experience and by some remarkable events in his life; and those opinions, expressed as I found them very clearly and vigorously and earnestly, in their turn strongly affected me. Accordingly I thought much as he thought, and though the result was not unfrequently to make me miserable, when I contemplated the world around me in the light of God's supposed absolute decrees, still I accepted the theory as in accordance with Scripture, and regarded the acceptance as something like a sacrifice of the wisdom of this world upon the altar of Almighty God."

Pleasantly and profitably passed away the summer months of 1834. In October Charles Wycliffe Goodwin entered at St. Catherine's Hall, the college of his old master Williams, and of his present tutor Sydney Gedge; and immediately began a brilliant classical career by carrying off the best scholarship in college. This move made room at North Runcton for Harvey as a boarder; but he still continued to return home for Sunday and Sunday-school work at Lynn.

But the Birmingham Free School was reopened under Dr. Jeune, afterwards Bishop of Peterborough, in the spring of 1835, and King Edward's foundation claimed Mr. Gedge as its second master. With his departure from Runcton at Easter the academy broke up. Harvey Goodwin went back home most unwillingly, for he had set his heart on

going up to Cambridge with his fellow Sunday-school teacher Rawlinson, taking lodgings there, and reading with tutors till Cambridge University days should begin.

Goodwin had caught glimpses of the delight of pure scholarship; he had gained a true insight into Greek verse from reading at Runcton Porson's "Preface to the Hecuba"; he had acquired great facility at Wycombe in the art of writing smooth Latin verses of the conventional type. But he had never yet read the classical poets or prose writers as if they had actually been living authors; and though he had ploughed through Shakespeare, he was still without any feeling of real friendship for the English poets.

It was a fortunate thing for him that the Rev. T. E. Hankinson was at this time one of the curates of Hankinson was the Seatonian poet of his year, was at work on an unpublished poem, knew Scott and Wordsworth by heart, and loved the scenery that either poet described, with the passion of a true lover of Nature. He became Harvey Goodwin's tutor, set him essays to write, corrected his verse composition, and imparted to his study of the classics quite a new kind of enthusiasm for the writers and their works. He took the lad out for walks, and would sit down and recite "Childe Harold" by the roadside, or descant on the scenery of the "Lady of the Lake" or "the Excursion," till young Goodwin felt himself transported into other worlds, and saw above the long grey levels of Lynn blue mountains rise and fall.

But it was impossible for Goodwin to enter Cambridge till the October term in 1836. Hankinson's tutorial care, invaluable as it was, could at best be *dilettante*. It was now May, and the Rev. James Challis of Papworth St. Everard had no vacancy in his much-coveted circle

of private pupils till October. Meanwhile the Long Vacation was drawing near, and a Long Vacation tutor might be obtained for both the boys. Mr. Goodwin's choice fell upon Mr. Thompson, then a Fellow, afterwards Master of Trinity College, Cambridge. After the course of reading with Hankinson, it may be imagined with what pleasure that reading-party was looked forward to, when it was finally determined that the scene should be Keswick, and the English Lakes.

The Long Vacation came, and with it the long coach journey of two days and two nights from Lynn to Penrith, which the travellers reached at four o'clock in the morning. After an early breakfast, arrangements were made for a chaise to drive them to Keswick, and meanwhile the brothers climbed the Beacon hill. From it Harvey Goodwin caught his first sight of the Cumberland mountains. They seemed smaller than he had expected; but for this he had been prepared, and, small or large, there they were, and his heart bounded with delight.

That first visit to Keswick was paid at a moment when Harvey Goodwin's soul was awakening to an abiding sense of the beauty of Nature. He had just before spent a day at Yarmouth, and for the first time seen the sea. "I have," he writes, "no words or phrases to describe the delight of that day; the sea was calm and just rippling upon the beach: there were no special circumstances of beauty, but yet the recollections of that sight of the sea—the recollection of its very smell—far surpassed anything of the kind which I have experienced since."

"The murmurs and scents of the infinite sea" were now to be replaced by the roar of the Greta and the fragrance of the birch groves on its banks. "The drive from Penrith to Keswick is not a very striking one; but when we got near the town and saw the Greta dashing down and foaming among the rocks we were in ecstasies. Somehow," adds the Bishop, as he thought of that first sight of Greta roaring underneath the woods of Windy Brow, "there is an impression made by natural objects upon a young mind which it is difficult to repeat: perhaps subsequent impressions may be more accurate, more refined, but the wondering love and delight of boyhood are according to my experience at least something which does not return."

For the boy reared on the Norfolk flats this first sight of the Keswick Vale was indeed a revelation. Little did he think, as his post-chaise drew up at Mrs. Hudson's hospitable door at the "Royal Oak," that he one day should be called to be Bishop of these Cumbrian hills and dales. Still less did he imagine, when on the following Sunday he went down to the old parish church of St. Kentigern, that forty-two years hence he should present his second son to be Vicar of Crosthwaite, and that, after more than half a century of work, he himself should rest in the churchyard of that same parish, the most beloved of all in his diocese.

But "fair seed-time had his soul" in the Keswick Vale during the summer of 1835; and it was an important epoch in the boy's life. It was during this Keswick stay that Harvey Goodwin first under Thompson's teaching obtained, as he tells us, a full sense of his ignorance, and first began to read with all his might.

Reading for ten hours a day was varied now and again by a whole holiday. Pratt, afterwards Archdeacon of Calcutta, was coaching a party of pupils at Keswick, and with these young men Harvey Goodwin explored the Stake Pass and Langdale, and got as far as Hawkshead and Ambleside. But, generally, the reading of Thucydides and Æschylus was only laid aside for an hour or two in the afternoon, when Wycliffe would take his brother for a botany ramble and strive to interest him in the scientific study of the flowers of the field.

Hankinson's influence was still at work, and, in addition to the classical work which he did with his tutor, Harvey read, with the feeling of one interested in the poem for the poet's sake, Homer's "Odyssey" from first to last. To the study of English poetry there was, moreover, a fresh incentive in the stories that he heard from time to time of Wordsworth, Hartley Coleridge, of Dr. Arnold and Professor Wilson. Robert Southey, too, with cap on head and book in hand, was often met with in his walks, and was seen every Sunday at church.

But the pleasantest reading-parties have an ending. One September morning, away by Kendal, Preston, Manchester, Nottingham, and Newark, rattled the coach that took the Goodwin brothers home. As they mounted the hill out of Keswick, Harvey felt what Gray the poet had felt on a fine autumn morning in 1769: "the scene was so fair that he was fain to go back again." Within five years that wish was fulfilled.

In October 1835 Wycliffe returned to Cambridge, and Harvey, not yet ripe for University life, went to read for a year with the rector of Papworth St. Everard. Papworth had little to recommend it except a dulness which made reading almost a necessity, and good broad ditches which rendered pole-leaping an invigorating pastime. But Papworth ministered not a little to Harvey Goodwin's happiness. Keswick had depressed him with a sense of his ignorance; Papworth revived in him the hope that, after all, in spite of his father's dismal prophecies, he had a certain power of mental grasp which would repay cultivation, and enable him to earn a livelihood.

His new tutor, the Rev. J. Challis, opened the lad's

eyes to perceive that as yet he had only been playing at mathematics. To his astonishment he was set back to the very beginning of things, and made to work all the examples at the end of Hind's "Algebra." Hitherto, he had thought that a mistake in an algebraical sum was venial: now he learnt that mistakes were inadmissible. He was in new hands, and felt he must trim his sails accordingly. Started on the right road, he began to find that he had some mathematical talent; he felt, as he expressed it afterwards, "as if the intellectual machine God had given him was really beginning to go." The world of mathematics became a paradise to him; the only limits to his delightful studies were those which the length of the day imposed. The fact was, the boy had learnt what was the natural bent of his mind, and was beginning to rejoice in the feeling of his true power.

He was happy, too, in realising how different were these powers and talents of mind in various beings. Two delightfully individual boys were his fellow-students, Neale and Yule (afterwards Colonel Sir Henry Yule). To the former, subsequently well known as Dr. John Mason Neale, mathematics were an abomination, and the Greek classics were an endless delight. But all three agreed that it was their solemn duty not to waste time, and all accordingly read hard.

In the spring of 1836 the Rector of Papworth St. Everard was elected Plumian Professor at Cambridge, and Goodwin and Neale accompanied the astronomer for six months' further reading at the Observatory. Needless to say, their reading was mathematical. It was during this time that Harvey Goodwin decided to leave off his classical studies and devote himself wholly to the exact science. But Neale was at his side, and, though he could no longer share with him his study of Greek poetry, he could at least urge upon

the young mathematician the need of the study of the English poets. It was at Neale's suggestion that Goodwin, who had gained from Hankinson a love of Scott and Byron and Wordsworth, read now for the first time Spenser's "Faëry Queen," and began to look upon poetry as a true friend for moments of relaxation.

CHAPTER IV.

COLLEGE DAYS.

1836-1840.

In October 1836 Harvey Goodwin entered as a pensioner at Caius College. The college was in those days specially the Norfolk college, and this, added to the fact that his father knew the master personally, decided the choice. Very happy and independent did the young man feel, though his lattice windows were not air-tight, and his bedroom was a mere closet under the staircase, when he was installed in the left-hand rooms on the ground floor of the first staircase, on the left of the entrance to the second or Caius Court, through the Gate of Honour.

Under Professor Challis's teaching he had got his first year's subjects into complete order, and was making progress in the differential calculus. It was not necessary for him to do more than keep his first year's subjects fresh in mind by the ordinary attendance at lectures under Thurtell. He was thus able to devote himself to second-year subjects in his own rooms.

Small things give great encouragement. At one of the first term "wines" an undergraduate said: "We have been amusing ourselves with arranging the freshmen in order of merit; we put you first in mathematics." The words went home; Harvey Goodwin determined to verify the prediction. "Most sweet were those days," wrote the

Bishop; "I worked hard and enjoyed it. After Hall, which was then at four, I enjoyed the society of friends or read poetry in my rooms till Chapel; then having refreshed myself with tea I 'sported' my door, and set myself to the evening's task."

It is not many freshmen who would have "sported their door" in their first term. It is not many freshmen either who would have undertaken, as Goodwin did at the request of a friend, to collect subscriptions among his fellow-undergraduates for the Mission for Christianising the Jews. is fewer men still who would have gone off a mile's walk, immediately after Chapel on Sunday, to take a morning class in one of the Barnwell schools, and returned for a second class in the afternoon; yet this Goodwin did through the whole of his undergraduate career. It is true that he had amongst his contemporaries men as seriousminded as himself. At nine o'clock on Saturday evening some half a dozen of these friends used to meet for the purpose of an hour's Bible reading; and on Sunday evening Goodwin almost always went to Carus's room for the fatherly lecture with scriptural exposition and devotional talk, which Mr. Carus was so well qualified to give. though such companionship and encouragement were an aid to serious effort, the Sunday-school labour in the freshman's term remains a noteworthy fact.

Goodwin was already looked upon as a "Sim," * that is, a student rather than an athlete. He doubtless called down upon his head the sneers of the "rowing" party, as they were then called—not so much because they were oarsmen, as because they were rowdy. He had enjoyed few chances of gaining those athletic distinctions which

This was a Cambridge nickname for the disciples of the Rev. Charles Simeon.

naturally come to public-school boys. Pole-leaping and foils could not give him prowess on the cricket-field or river; and he and his party in college shunned the boating set, though in after years he regretted that he had not, like Bishop Mackenzie, bravely mixed in their society, done his utmost to leaven it with whatever good influence he possessed, and gained what advantage he might from the broader sympathies which would then have been awakened. But this very inability to shine in athletic sports served him, as it has served many a private school-boy since, in good stead—it gave him quiet for uninterrupted study.

In his second term he read classics, and in the college examination came out fifth. His place was a disappointment, and determined him to forego all attempts at classical honours in the schools and to devote himself wholly to the study of mathematics. As the May examination drew near we catch a glimpse of the self-command and confidence of the youth. He refuses to read the subjects for this May examination; he considers that he ought to know them, and steadily pursues higher studies. Instead of flurrying himself when the examination day approaches, he quietly eases off work, and goes freely to his college "wines," feeling sure "that it is of more importance than anything else to be in full health and spirits when the trial comes on."

The examination day came. Goodwin, with two other Caius men, answered all the papers, and the examiners had to set extra questions. The result of the trial was not known till one morning, when he was staying in London with his uncle, Mr. Sawyer, a letter was put into his hand which told him, with a significant dash under his name, that he was easily first. The news was received with greater joy, because his father was there to share it, and because his tutor, Thurtell, made him doubly proud by writing

a letter to thank him for the example he had set the college in working so hard during his first year of residence.

The Long Vacation of 1837 was spent in Wales. Pratt, whom he had first met at Keswick, was tutor to the reading-party, in which Goodwin found as companionstudents John Alexander Frere and F. T. Stooks, afterwards Prebendary of St. Paul's. They went by coach to Llangollen, thence posted to Capel Curig, and so to Here he spent a happy six weeks. Llanberis he migrated to Barmouth, and there the Long Vacation studies came to an end. A cairn to commemorate the pleasant time was built by the party upon Pen Wythfa, the lowest shoulder of Snowdon, towards Llanberis, and in his heart Goodwin bore away a lasting memory of Welsh scenery, as yet unharmed by railway enterprise; of simple Welsh village ways; and of the sight and sound of Welsh harpers, waking the morn by harping on their harps; and he felt the same sort of irrecoverable first impression and wonderment as he had felt on his first visit to Cymric scenery further north.

He returned to Cambridge at the beginning of the October term, feeling proud of the position he had already won in the college, and knowing that all men, of whatever set they were, would be proud of him, if he could realise the success as wrangler which people began to foretell. He changed his rooms from the left side of the Gate of Honour to just opposite the Gate of Virtue, at the top of the second staircase on the west side of Caius Court. This brought him into close communion with Pratt, who lived opposite. Not a very interesting man at first sight, and narrow in range of thought and religious view, by his simpleheartedness, honesty, and genuine goodness in every sense of the word, he seems to have won young Goodwin's heart;

and to the young undergraduate his intimacy with the man who afterwards became Archdeacon of Calcutta was a source of daily happiness.

But the great event in his college career was the fact that in his second year he became a pupil of Mr. Hopkins, whose lucid expositions had justly gained for him in Cambridge the title of the best private tutor in mathematics. It was fortunate for him that he came under Hopkins' teaching, for Hopkins was strongly opposed to the ordinary idea of cramming for the Senate House. He refused to allow considerations of what would pay best in examination to enter the heads of his pupils. He set before his pupils as their first object a clear understanding of the principles of what they were doing, and he urged them to leave all questions of success to take care of themselves. This view was a good antidote to the desire for success which from his earliest days must have been an article in the home teaching of Harvey Goodwin.

A casual remark dropped by a freshman in the lecture-room had encouraged him in his first term; another let fall by Mr. Hopkins one day in the second year gave him a further hope that he might yet justify the dream of his friends. He was walking with his tutor, and Mrs. Hopkins met them. "My dear, let me introduce Mr. Goodwin to you," said Hopkins; and added, "a young gentleman who will be a senior wrangler one of these days if I am not mistaken." The would-be senior wrangler's heart leaped at the word. Yes, he would dare to believe that he might be a high wrangler yet.

In April of 1838 he writes to his brother Wycliffe: "I was fifth in our classical examination and got a first-class at the little-go, at which last I was somewhat pleased, considering the intolerable number of plucks that took place. We had no less than six Caius men who were

unfortunate. . . . Hopkins has now, I believe, finally determined on going to Boulogne for some part of the Long Vacation. I cannot say that the prospect is, to my mind, invested with any very bright raiment, but perhaps it may prevent one feeling so tired of Cambridge."

This letter shows that Goodwin had not forgotten his classics. He was, indeed, so good a classical scholar that, in his first year, it was an open question whether he should read for honours in both classics and mathematics, or in the latter only. His tutor did not pretend that it would cost the young man no labour; but he believed that if he tried he might manage a first-class in classics. nary tutorial view of the two schools at that time at Cambridge was that, unless a student was well advanced in classical subjects before he came up, a first-class was an impossibility; but this was not held to be the case with Harvey Goodwin. It is strange how entirely his mathematical fame clouded his classical attainments. Goodwin became a fellow and tutor, the generation of undergraduates whom he taught had not an idea that he had ever seen a Latin or a Greek book. Certainly in after life, somehow or other, the general impression was that the Bishop of Carlisle had been a first-rate mathematician, but had never read his Thucydides or Aristotle, and knew nothing of Virgil or Homer.

But the letter quoted above also shows that the young scholar was beginning to feel the wear and stress of his continual study. A little boating or cricket might have made him less weary of Cambridge life. As it was, the Long Vacation fulfilled the same useful purpose. The reading party consisted of Goodwin and Mathison and Pownall, "Merry little Governor Pownall," as the latter was called. They took coach for Dover one July morning, and the next morning went on board the Duke

of Wellington, and steamed slowly across the Channel to Boulogne.

"And a very nasty place it is," writes Goodwin to his cousin, Fanny Sawyer; and he adds, "I am not aware of a single feature which recommends it, for the coast is flat and, therefore, they have a wretched sea: the place is dirty and, until the nose gets hardened to it, the smells you encounter about the town are by no means of a pleasant character. Perhaps some people imagine it cheap; but this is not the case, for they charge English prices for almost everything." And writing to his brother, he complains of Boulogne as "a somewhat stupid place, with a new smell round every corner. The English residents are anything but select, forasmuch as it affords a convenient asylum for English gentlemen whose creditors are rather pressing for money."

As an indefatigable worker, Goodwin could not endure what he supposed to be the indolence of the French peasantry. "The French are an amazingly lazy set of fellows; it is no exaggeration to say that one English workman would do as much as three 'parlez-vous,' for they are always leaving off and talking, and looking about them and doing anything but work; moreover, the noise they make when they do anything is marvellous." Even the French cooking seemed to him "vile." "It was," he continued, "all very well for a few days, but I am now verily sick of the 'vin ordinaire' and 'côtelettes—sauce piquante,' and would give anything for a glass of ale and a slice of beef."

But the work with Hopkins went forward, varied by the anniversaries of the "three glorious days," on one of which he was present for the first time at a high mass for the souls of those who fell in the cause of liberty. He was struck by what seemed to him the masquerading and the

want of devotion and reality,—the soldiers dancing a kind of grand-chain in the Lancers round the *catafalque*, at a most solemn part of the ceremony, "all as merry as crickets," troubled his sense of reverential fitness.

"How the priests," he breaks out, "manage to gammon the people as they do, is incomprehensible; not so incomprehensible either, when I come to consider it, for no one believes them except a few devout old women. The worst of it all is that from not believing what they were taught the people get into the way of disbelieving everything, and that is why there is so little religion in France as it appears to me."

But his letters discuss lighter themes. He inquires anxiously after the new book, "Nicholas Nickleby," and tells an amusing story of an advertisement he has just seen in one of the French newspapers. It stated that a book had appeared in England whose popularity equalled that of Sir Walter Scott and Lord Byron's productions. "The book is one entitled the tour 'Des Pickwistes,' and the advertisement further states that a translation by Madame somebody or other is in the Press. Only fancy," adds Goodwin, "only fancy Sam Weller's speeches done into Français! I have bought," he adds, "a copy of 'Pickwick' printed in France."

These delightful "Pickwick Papers" had been a source of endless pleasure to the undergraduates. The Bishop recalled, years after, how he and his particular friends used to race for the coach that brought the Pickwickian chapters down from London, and how the one who secured the prize was afterwards public reader in the college-room for the benefit of the rest. There was something about Dickens's writing that fascinated Goodwin, and his humour and pathos found a ready response.

Two minor traits came out in this Boulogne correspond-

ence. The first is his punctilious honesty; he is really troubled in mind that a certain pre-payment on a box of books from Cambridge to London has not been made by him. The second is his extreme carefulness not to cause others expense. He begs both his brother and cousin to use the same kind of thin paper that he uses when they write to him, and wafers instead of wax. His sister and cousins wrote on a foolscap sheet and sealed it with a seal. "I am afraid," he says, "to inquire of our people how much there is to pay for it."

In October 1838 began the most important year of Harvey Goodwin's undergraduate career. He worked very hard, he tells us, "as much as ten hours a day"; but his health was good, and he did not feel the strain. He easily kept his place at the top of the list in the May examination. In the last Long Vacation he read on at Cambridge, and devoted himself to polishing up his subjects and setting his knowledge in working order against his final examination. The one competitor whom he feared was Robert Leslie Ellis, an undergraduate rather his senior in standing. excellent a mathematician was he, that, if his weak health enabled him to go through the examination, there was no doubt of his place in the Tripos. Harvey Goodwin knew this; he knew also that among his circle of friends there was some speculation as to the probable breakdown of Ellis. And here, in the moment of keen rivalry, comes out the characteristic desire for fair play which was so marked in after days. Goodwin felt that all he cared for was that Ellis's health should hold out, and that he should do justice to himself in the examination. "Few things could have been less satisfactory than to find oneself decorated with a false halo of glory in consequence of the physical weakness of an incomparably superior man."

The final struggle came at last. The examination took

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place in the well-warmed lecture-room of Trinity College, which had been lent as affording some guarantee that the January frost would not prevent the fingers of candidates from holding their pens. The examination was reputed to be one of more than usual difficulty; and though in some papers Goodwin did not satisfy himself, he felt sure that he had done well in others. Hopkins, his tutor, gave him encouragement to believe that few had done better; and by degrees Goodwin made up his mind that Ellis would be senior wrangler and he would be second. The result of the battle shall be told in the Bishop's own words.

"Great used to be the excitement in those days, great I believe it still is, when, on a certain Friday morning, the List of Honours is published in the Senate House. The list is hung on a pillar, on the left side as you enter, and as St. Mary's clock strikes nine the doors are opened, and in rushes the infuriated multitude of lads. the excitement of this usually exciting scene was spoiled by the blunder of some official. Our moderators, wishing, I suppose, to march with the times, determined to have the honour list put in print, and to permit copies to be distributed as soon as the time-honoured publication in the Senate House should have taken place. By some mistake, however, copies were permitted to get out too soon, and when I went a few minutes before nine to the Senate House steps, I found there was no excitement whatever, and was told that the list was already out. Not knowing exactly what to do, I walked along the pavement towards King's Parade. The first man whom I met had a paper in his hand, which he was diligently I begged for one peep at it, and in that peep reading. I saw

"' Ellis.

[&]quot;Goodwin.'

Having seen this, I ran as fast as I could to the Bull Hotel, where my father and others were staying, having come up to Cambridge the evening before.

"On the whole, Caius had done capitally well; besides myself, we had two other high wranglers, and seven wranglers in all. It is a bright moment in a man's life when he has achieved a success such as mine: it is not a merely selfish feeling; there is the better feeling of having given a deep and pure pleasure to parents, brothers, sisters, tutors, friends, nay, even to the servants of the College. My gyp, I found, had backed me freely for senior wrangler, and had lost some money upon me, for which I was very sorry; but he acted without my advice.

"It may seem curious to many, but it is a fact, that I had never been present at a B.A. 'commencement' in the Senate House till I took my own degree. My rooms were close by, and I was in them on each of the three previous occasions, '37, '38, and '39, but I went on quietly with my reading, being more happy in that occupation than in joining in the Senate House noise. Consequently the scene had to me the advantage of novelty. I was well pleased when I saw Ellis walk up the Senate House as senior wrangler. Surely never man looked the senior wrangler more completely. My father said afterwards very pithily, 'Harvey, if I had seen Ellis before, I could have told you that you would not beat him.'

"Then there was the pleasant dinner in the evening, at which I entertained my father, my old master, Mr. Williams, and divers other relations and friends. I borrowed O'Brien's room for dining-room, my own was drawing-room. Every one seemed joyous and happy; I seemed so myself, but there was a cloud over my own mind in the form of the anticipation of another examination in the next week. I believe that at the moment at which I write, steps

are being taken for the purpose of radically changing the arrangements concerning Smith's Prizes. Certainly, looking to the feelings of the candidates, I should be in favour of some change. I do not think that anything can be more vexatious to a young man who has gone through a week or more of harassing examination, and has passed it with high honours, than to find himself, after a day or two of rejoicing, plunged again for four or five days in the same old troublous sea. The first and second wranglers especially have everything to lose and nothing to gain.

"This, however, is not the place to discuss such questions. Therefore suffice it to say that on Monday morning we went to work again. We had four papers, and when the result became known on the Saturday I had the mortification of hearing that the first prize was adjudged to Ellis, and that the third wrangler and I were to be re-examined for the second. It should be said in explanation that the custom with the examiners for the Smith's Prizes is, or was, to vote for the candidates whom they considered best; two voted for the third wrangler and two for me; consequently it was a drawn game.

"My heart sank within me at the thought of another combat. It was all the more vexatious because Woolley, the third wrangler, had degraded from the year above, and so was in my year (as it were) by accident. I went down to see Hopkins, and sat half an hour with him; he encouraged me, and told me it would be all right in the end.

"So in the next week Woolley and I attended at the rooms of 'Philpott of Catherine's,' now Bishop of Worcester.* We sat at the same table, opposite to each other, and worked away at the two papers which were

^{*} This was written in 1880.

given to us. When should we know the result? Philpott could not say, but he told me that he should certainly wait upon the Vice-Chancellor that evening. The Master of St. John's was Vice-Chancellor that year; accordingly in the evening I walked towards St. John's with a friend. We paced up and down near All Saints' Church (as it then stood), and watched anxiously for any appearance of the examiner. At length who should come out of the gateway but Philpott himself. I went across the street and asked him if he could give me any information. He took me kindly by the hand, and said, 'Yes, you have the prize.'

"And so the business was happily completed. It was time that it should be, for I felt as if I had written down upon paper all that I knew, and solved every problem that it was possible for me to solve. I wanted rest, and went home as soon as possible for a few days of idleness."

CHAPTER V.

CAMBRIDGE LIFE, 1841—1845; MARRIED LIFE, 1845—1848.

THOUGH unable at once to become a fellow of Caius, Goodwin was fortunate enough to secure a Mathematical Lectureship, and thus found himself still a resident within the walls of his beloved college. His new rooms were on the right-hand side, at the top of the first staircase on the left hand of the entrance through the Gate of Honour. Here he settled down to college duties, lecturing on mathematics, taking private pupils, and reading for Holy Orders.

Harvey Goodwin had been brought up by his father and schoolmaster in the narrow views which characterised his father's Evangelicalism; but, as soon as he began to think for himself, he found that the difficulties which naturally confronted him were not to be met by the solutions that such a system offered. It will be satisfactory to give in his own words, written many years afterwards, an account of the crisis through which he passed at this time.

"The Calvinistic controversy has so much disappeared within the last quarter of a century, at least within the Church of England, and so many other questions have occupied the minds of Church people, that perhaps the younger amongst us scarcely realise the importance which the questions of predestination, free will, the absolute decrees of God, irresistible grace, final perseverance, and

the like, were made to assume in the pulpit of the Church of England at the time of which I am writing. I remember a very good and holy man, who was assistant curate to Mr. Williams at High Wycombe when I was at school, saying in a sermon that it was derogatory to the honour of Almighty God to suppose that He would permit so important a question as that of the soul's salvation to be left in a man's own hands! This gentleman was no doubt an extreme Calvinist: but statements tending in the direction indicated by the above quotation were by no means uncommon, and the question whether the preacher was a Calvinist or an Arminian was one which almost always suggested itself with regard to any I may add that in my last year or two at school, when, owing to the influence of certain boys, a somewhat theological tone pervaded our little society, the discussions almost always involved the great predestinarian question which we commonly connect with the name of Calvin.

"At the same time the questions which now so much agitate the minds of Church people, and those deeper questions which exercise if they do not agitate the minds of all thinking people, were practically in abeyance. The 'Christian Year' had been written, and the Oxford school of divines had begun to publish their tracts; but the heart of the Church had not been as yet generally moved to consider great Church questions, and infidelity was looked upon much more in the light in which it was regarded in the eighteenth century, than in the manner in which it is regarded now. So far as I was concerned, and of course I am writing a history of myself and not of the religious development of the period, I regarded a High Churchman as an abomination and a genuine infidel as an impossibility.

"My religious system led to spiritual pride, and to a

depreciation or misconception of others better than myself. Moreover, my religion was so emotional that when I found myself brought into contact, as every thoughtful man must find himself, with the great problems which history and science and experience suggest, I was not so strong as I thought myself, and the ground upon which I had been standing seemed to quake under my feet. It was during my college career as an undergraduate that I had to deal with the most formidable mental difficulties. On the one hand, the Oxford tracts and the accompanying literature and controversies opened up the whole ecclesiastical question, and even more than that; and, on the other hand, the growth of my own mind and the suggestions made by my reading, mathematical and other, caused me to perceive that the view which I had hitherto taken of the relation of divine knowledge to human was insufficient, and that it behoved me to look to my tackling if I would weather the storms to which I perceived that my faith was liable.

"Having indicated the kind of trouble to which my mind was exposed, and the necessity under which I found myself of reconsidering my boyish views, I shall not attempt to follow myself through the whole course of religious thought and struggle in which I was for some time involved. I will say, however, that I always felt as a young man much respect and gratitude for Maurice's 'Kingdom of Christ.' I read it at a somewhat later period of life than that to which I have at present carried It was recommended to me by Frederick Myers in the summer of 1840, and I immediately procured a copy and studied it. I also got much help from Coleridge's 'Aids to Reflection.' I might easily mention other books; but these will be sufficient to indicate the direction in which I went in my search for the light. degrees my mind settled down into a view of Christian

doctrine and of the Christian Church, the nature of which may be sufficiently gathered from my published works.

"I doubt not that many others have gone through the same kind of experience as myself. Some, who have found their earlier impressions and religious teachings inadequate, or inconsistent with conclusions which they have been unable to resist, have cut the knot by abandoning their carly impressions and teachings altogether. I thank God that I was never led to do this. So far as Rome is concerned. I have never felt any temptation whatever to seek peace by adopting her errors; it has always been a marvel to me how any one brought up in the English Church can become a Romanist except through panic terror of infidelity: to me Romanism would be infidelity, and to become a Papist would be a simple impossibility. difficulties were rather those which have been brought since into so much prominence by the publications of Bishop Colenso; difficulties such as those which he has popularised were familiar to my mind, and haunted me, long before he wrote upon the Pentateuch; and my chief quarrel (so to speak) with him is that he has brought out, as novel and overwhelming, difficulties with which I should have thought he must have seen some way of dealing long before he was a priest, to say nothing of being a bishop. In my own case I thank God that I found a way which approved itself to my judgment, though I suffered much in finding it; and so far as I can understand my own career, I should say that the influence which it pleased God subsequently to give me over the minds of the young men of Cambridge was due very much to the struggles and conflicts of which my soul had been the scene. The result of my own experience had been to impress upon me these two truths: first, that the revelation of God in Christ has difficulties which it is foolish not to see and

dishonest not to acknowledge; secondly, that those difficulties do not touch the foundation of the revelation, and that notwithstanding them the revelation of God in Christ consists with the conclusions of the highest human reason. These two truths have been for many years the mainstay of my own religious life, and the key to all my teaching; I thank God that He has enabled me to hold them fast."

Besides the authors mentioned in this autobiographical passage, the personal and familiar intercourse which Goodwin had with the Rev. F. Myers, Vicar of St. John's, Keswick, and with his college friend, Philip Freeman, helped to mould his views. In the Long Vacation of 1840 Goodwin took a reading-party to Keswick, where he renewed the acquaintance he had formed with Myers five years before. Of Myers he writes:—

"At the time of which I write he was quite young and unknown to fame; but I at once perceived that he was a man above the ordinary level, and I found his society exceedingly agreeable, and, as I thought, profitable. fact, we seemed very much to take to each other, which I the rather mention because there would have seemed to be not much in common in our educations and mental characteristics. He, for example, was utterly unmathematical, and had made no effort to take honours at Cambridge; he estimated the honours of the schools very slightly, and spent his undergraduate days chiefly in the public library; he was utterly unmusical; very dreamy and mystical, fond of German speculations; and having an ecclesiastical system almost his own. But there were several things in him and his ways which much attracted me. One of them was the comprehensive view he took of his duties as a Parish Priest: the 'educator of his people,' he somewhere gives as the description of the Parish Priest. Then there was the zeal with which

he worked out his view; and, besides, there was a freshness and originality about him, a semi-Carlylian way of viewing men and things, which was to me infinitely attractive. He associated me much with himself in what he was doing, and used often to detail to me his plans. I taught in his Sunday-school, gave several lectures at his evening gatherings, made my first speech at his instigation, when he opened his schoolroom with Wordsworth at his right hand, and I did my little best to support him in his efforts to enlighten his parish."

It was not till the next year that Goodwin became intimate with Freeman, afterwards Archdeacon of Exeter. The acquaintance rapidly ripened into a close friendship; and though there was nothing similar in their habits of thought and reading, there was some kind of congeniality, as was proved by the rapid growth and permanence of their friendship. They saw each other almost every day, walked together, discussed points of theology and other subjects, and Freeman's lines of thought and habit of mind, so different from Goodwin's, had an important effect in helping to clear away the difficulties which the latter sometimes felt with regard to the ministry. Freeman was a year the senior in standing, and was ordained about a year earlier; and though the two did not often actually talk about theoretical difficulties, with regard to which Freeman could not probably have given much help, still the practical example and the tone of mind of a good, genial, well-educated man who went straight to his point, without observing apparently that there were any difficulties in the way, had a reflex action upon Goodwin's mind of no inconsiderable strength and value.

With Philip Freeman he was also associated in the management of the Cambridge Camden Society, a society which existed for the purpose of visiting and examining the architectural features of the churches round Cambridge. It rose from the ashes of an earlier society founded for the study of the Fathers, entitled the "Ecclesiological Society," over which Harvey Goodwin, on the invitation of Benjamin Webb, had agreed to preside. When the Camden Society was inaugurated, it included among its members most of the original members of the Ecclesiological Society—Archdeacon Thorp, John Mason Neale, Freeman, and Goodwin—all of whom took a keen interest in its working.

For Ely it was a most fortunate thing that the future dean should thus have his attention called to the architecture of the Fen churches. The love of architecture, the seeds of which were sown when he was at the High Wycombe Academy, became an abiding element in his life, and helped to save many a feature from destruction in the churches afterwards restored or rebuilt in his northern diocese.

The next Long Vacation was spent with his pupils at Cambridge. It was a memorable epoch in Goodwin's life, for it was the time when he first met his future wife. The Duke of Northumberland was installed as Chancellor, and among the visitors whom the ceremony attracted to Cambridge was Miss Ellen King, the eldest daughter of George and Katherine King, of Bebington House, Cheshire, who was invited by her uncle, Joshua King, the invalid President of Queen's, to be present at the Chancellor's installation. To her Harvey Goodwin became engaged during her visit to the University in the Long Vacation of 1842. But it was not till four years later that they were married. His father was somewhat disappointed at the sudden collapse of his son's prospects in the college. He had not then seen his future daughterin-law; but he confessed that it was no little comfort to him to think of his son's engagement, for he had of late felt some doubts as to the soundness of his Protestantism, and therefore was glad of this practical proof of Harvey's rejection of the principle of the celibacy of the clergy.

Immediately after the engagement, Goodwin started for a holiday trip to Switzerland with Hopkins, who was bent on studying "glacial motion." It was only his second experience of foreign travel, and to the novelty was added scientific zest. Professor Forbes and Agassiz differed as to the laws of glacier-flow. Hopkins, as a friend to both parties, could enter into both sides of the question and gain necessary information from either of the disputants. He and Goodwin stayed with Agassiz on the Aar glacier. and visited the Mer de Glace with Professor Forbes as guide. Returning to England, Goodwin made Higher Bebington, which was Miss King's home, his holiday quarters. His letters at this time to his sister, show how the new happiness of his life had brought back into it all that sense of merriment and bright fun which the hard and continual toil of his undergraduate days had somewhat tended to dull.

The last Sunday of November 1842 found him at Ely with other candidates waiting for Ordination. The weather was foggy and uncomfortable. Ely seemed to him to be the least desirable place in which a man could be condemned to live. Besides the unfavourable impression made by Ely itself, a slight contretemps occurred at the examination. The Thirty-nine Articles are not learned off by heart in a moment; Goodwin knew their intent, but not their wording, and his hesitation to commit himself, since he could not trust the verbal accuracy of his memory, was construed by the examiner into a proof that he had difficulties or scruples in the acceptance of them, and the future Dean of Ely was asked to sit specially on Saturday for a paper on the Articles.

The weather, the Articles, and the general arrangements for the Ordination made that Ember week a singularly unpleasant memory. There was almost as little dignity about the actual ceremony of his Ordination as there had been about that of his Confirmation. But nothing could deprive the fine Cathedral of its impressive beauty, and his friend Philip Freeman, who came over from Cambridge to be present at the service, cheered him not a little with his presence.

Goodwin was as unfortunate in his surroundings when he took priest's orders at the hands of the same Bishop Allen, a year and a half afterwards, at St. George's, Hanover Square. There the Ordination Service took place early in the morning without any congregation. "A man from a robe-maker's attended with a parcel of black gowns. No white surplice was visible, and all that human carelessness and stupidity could contrive, to take away from the solemnity and interest of the ordinance, seemed to be brought to bear upon the occasion." These lessons were not lost upon the future Bishop, as those who were ordained by him know well.

The Christmas vacation was spent at Lynn. It was natural that he should be asked to preach. He consented, and from the words, "The Lord is at hand," preached his first sermon on the last Sunday of Advent, 1842, in St. Nicholas Chapel. He was nervous, and marred the effect of a thoughtful sermon by swiftness of delivery. His father was not a sympathetic listener, drily remarking that he thought his son had been trying to imitate Melville, and that he doubted the success of such attempts. Goodwin preached again on December 21st, in All Saints' Church, South Lynn. He chose for his text, as was his custom through life, a passage which had some special bearing on the day, and preached appropriately

enough for the shortest day in the year from the words, "The time is short." Again his father was in the congregation. His remark on this occasion was, that he had frequently noticed Mr. Blank and Mr. So-and-so taking their places in the congregation, although they were clergymen, and that he did not think it necessary that a young clergyman should always preach when he went to church.

On his return to Cambridge Harvey Goodwin worked hard at the difficult art of sermon composition. To prevent the risk of temptation to make an old sermon do double duty, he so connected his discourses with the subject of the day or place that he could not preach that sermon again. He conquered his nervousness to a certain degree, though to the last day of his life he felt nervous in the pulpit or on the platform; he also cured himself of the fault of excessive speed, and took great pains in the method of delivery.

The improvement which he made in preaching was marked. In the Long Vacation of 1843 he took a reading-party to Monmouth. While there he put his services at the disposal of the clergy in the neighbourhood, and was encouraged by one of his congregation, a Wyc boatman, thanking him for one of his sermons. "Did you understand it?" asked Goodwin. "You mead us understand it," was the quick reply.

Goodwin had taken his M.A. degree in the summer of 1843, and was thus eligible for any University appointment. At the invitation of his friend, O'Brien, who, conjointly with Leslie Ellis, was moderator, he undertook for the first time to be an examiner in the schools. Writing afterwards of this period of laborious but agreeable work, the Bishop said: "One gains a kind of education by consort with men who are in a certain sense one's

equals, but in an important sense one's betters, which it is difficult to gain any other way."

How much he felt that he gained from his companionship with Leslie Ellis, with whom he "was thrown into closer relations than before, and commenced that real intimacy which lasted as long as his (Ellis's) life," may be learned by those who will read the concise biographical memoir in which Goodwin, when Dean of Ely, summed up the character and attainments of a remarkably gifted man. It was no easy task to break through the somewhat cold exterior which hid from the ordinary world that gentlest, most considerate, and grateful heart, with its perfect sense of propriety and honour, its deep spiritual apprehension, and to become a familiar friend. But it is clear that Goodwin had penetrated this surface; for in the following year, 1845, when Ellis wished to escape the labour of being examiner, he consented to continue it at Goodwin's earnest request, and the two changed places, Goodwin being "moderator."

It was a great advantage for Goodwin, who was feeling that mathematics were after all only one of the many branches of learning which should equip a well-furnished mind for work in the world, to come into close contact with so gifted a man. Ellis's interest in Roman and Greek literature, his wide knowledge of modern languages, his love of poetry, his delight in the "Romaunce" dialect, in Gothic, in Sanscrit, in Chinese, widened the intellectual sympathies of all who associated with him. But the greatest legacy he left to his friend was the example of a noble spirit, perfected through suffering. Dying by inches for ten years, he murmured not, but remembered in the saddest hours of this constant pain—

... "That we live to do God's will, not ours"

In some lines written by Goodwin at Cambridge, full of tender recollection of his boyhood, in which he blames himself for the passing wish that he might be a boy again, occurs the following passage:—

"For I have sat where Science holds her court,
Have learned to weigh the stars, to measure Heaven,
And read the laws which earth and they obey;
I have heard Plato teach and Butler reason,
Have sought the treasures of Philosophy
And learnt how most divine a thing is man!"

It would not be too much to say that of that last lesson, Ellis was at this time in no small part Goodwin's teacher.

The summer of 1844 saw Harvey Goodwin for the first time undertaking the care of a parish. There was a vacancy at St. Giles's, Cambridge, and Goodwin acted as *locum tenens*. On December 22nd, 1844, he preached for the first time in the University pulpit, rather by accident than of set purpose, for he did it to oblige a friend who had been duly appointed preacher, but whose courage failed him at the last moment. It was a sermon preached to a small morning congregation; but it must have struck some who were present, since it led to the Vice-Chancellor's nominating Goodwin to be select preacher the following year.

In 1845, at the request of Archdeacon Thorp, he preached before the British Association which met at Cambridge. Goodwin remembered with pleasure that it was at that British Association meeting that he was introduced to Dr. J. R. Green, the friend of Coleridge.

His appetite for pastoral work, notwithstanding his college labour, led him in this same year to volunteer for the occasional chaplaincy to Addenbrooke's Hospital.

In the pauses of college, tutorial, and pastoral work,

his pen was not idle. In this same year, 1845, he contributed papers to the Cambridge Philosophical Society and the Cambridge Mathematical Journal, which were distinguished by their intuitive grasp of mathematical truths independent of symbolical aids. It was a subject of remark that the great Master of Trinity, Whewell, whose sledge-hammer blows all dreaded, took occasion, as chairman at the reading of one of Goodwin's Memoirs before the Philosophical Society, to speak in very kind terms of the paper.

The, third year of his engagement was now passing away; yet no opening presented itself to him as likely to facilitate his marriage. He therefore determined to seek for some definite clerical post in Cambridge, and swell his curate's stipend to such a modest sum as marriage needs would require, by the taking of private pupils. Curacies, still more, assistant curacies, were then hardly to be found in Cambridge, but Goodwin was well known to the Rev. E. Dodd, the Vicar of St. Giles and St. Peter's, and better known still to the Rev. W. F. Witts, a fellow of King's College, who was at that time acting as curate of the parish. No sooner did Witts hear of Goodwin's intention than he offered to give up half his curate's stipend of one hundred pounds, and so make it possible for Harvey Goodwin to begin parish work. It was a happy circumstance that brought these two men together, and joined them in bonds of friendship which forty years only served to make more strong. For Witts was as enthusiastic a parish clergyman as he was sweet and saintly During his seven years' diaconate he did a work in St. Giles that is still talked of with affection and regard. With what love and esteem Goodwin looked upon his fellow-curate, may be gathered from the prefatory notice that the Bishop of Carlisle wrote in 1885 for a

volume of "Parish Sermons" by his former colleague, the "late Vicar of Ringwood and formerly Fellow of King's College and assistant master at Uppingham School."

The little Norman church of St. Giles, which has since been pulled down, was one of the few churches where daily service was held, and it was a point of constant rivalry between Goodwin and Witts which should first make his appearance at early morning prayer, notwith-standing that the homes of both were a mile away. From the outset, Goodwin had determined that, if he married while still a curate, his parish work should come first; his pupils were to be regarded, as he said, "rather as St. Paul regarded his tent-making."

As a curate of St. Giles, Goodwin felt himself in a position to marry. On a sunny day, Wednesday, August 13th, 1845, the wedding was quietly solemnised at Woodchurch. The shadow of bereavement was over all, for, scarcely three months before, the bride had lost her mother. After a short honeymoon, in which Goodwin worked hard at the course of University Sermons he was to deliver in the October term, the newly married couple settled down at No. 2, Park Place, Cambridge.

A hearty welcome awaited them in the University. Heads of colleges, university officials, and college tutors delighted in having the Goodwins for their guests. Cambridge society, though a little exclusive, was kindly, friendly, and simple in its hospitality and ways. The wit and humour at those reunions of clever men and women was a thing to remember. The Bishop often spoke of them. The men were hard workers, and had toiled all day; the unpretentious evening dinner was refreshment for body and soul. But dinner parties were only the well-earned relaxations of laborious days.

Life at Parker's Piece, as afterwards at Benet Place,

went by rule. This regularity enabled Goodwin to do his work and see his friends also. Morning prayer at St. Giles. a mile away, was followed by pupils from nine till two; then came luncheon, then visiting in the parish. At home, the writing of sermons or of a book, or preparation for pupils, continued till midnight. Monday and Tuesday evenings were kept free for dining out or for the entertaining of friends. Thursday was looked upon as an open evening at home, and as many as twenty undergraduates would come in for tea and music. Goodwin, of whom a portrait is preserved in the family archives as taking part in an instrumental performance, was a good flute-player. He delighted in Schubert and Beethoven, and sang Scotch songs with vigour and feeling. His musical gifts and conversational talents, together with his wife's fun and geniality, made his home at Parker's Piece a favourite meeting-place, not only for men of his own age, but for the youngest undergraduate.

On Sunday mornings Goodwin read prayers at St. Giles. In the evenings he preached sermons, which have been described by one who heard them as "distinguished by a vigorous, practical common-sense which seized at once upon the pith of a subject and arrived instinctively at a right conclusion."

After the evening services came the most enjoyable meetings of special friends, some of whom had been taking the duty in country churches round, and all of whom knew that supper and tea and talk to their heart's desire were ready for them at Parker's Piece. Few now remain who remember the quiet enjoyment of those Sunday meetings, but those who do speak enthusiastically of the charm of host and hostess.

It was a fortunate thing, so far as Goodwin's influence for good at Cambridge went, that he had been obliged to join to his pastoral work the work of private tuition. thus came into contact with a very interesting class of students. This class consisted very much of men of a certain versatility of intelligence. They were not men of one book, or of one idea. They were not students who aimed only at the highest mathematical honours of the Senate House; they were rather men of classical tastes and culture, who by the regulations of the University were required to gain a place in the Mathematical Tripos, as a qualification for classical honours. They were not obliged to attempt the higher course of mathematics and science: it was only necessary that they should acquire a sound knowledge of the more elementary subjects. Goodwin's friends, a late tutor of Trinity, writes: "I have always thought that the somewhat peculiar work in which Harvey Goodwin was engaged in his private tuition had a good deal to do with the formation of his style, both in his literary publications, and in addressing audiences of various composition in after-life. I am disposed to think that the remarkable lucidity and perspicuity with which he expressed himself, when bringing any subject to the apprehension of a mixed audience—the great secret of his success as a public speaker—was in a good measure due to the training he received in dealing with minds of different degrees of culture but with a common basis of intelligence." And he adds: "If Harvey Goodwin gained influence with what may be called the middle-class of undergraduates as a tutor, he gained a much wider influence as a preacher."

In December 1845, Goodwin, as Select Preacher, occupied the University pulpit. He did not publish his sermons, though asked to do so; but he received no small encouragement from Professor Blunt, who, in talking over the question of publication, said, with great emphasis upon the word "riveted," "I don't generally like that metaphysical kind of sermon, but I confess you riveted me." When, however, Goodwin, shortly afterwards, determined to print a small volume of "Parish Sermons," Professor Blunt again encouraged him by saying, "I find it difficult to get sermons suitable for reading to my family on Sunday evening; I used to read Bishop Wilson's; then I took to Augustus Hare's, and now I use yours."

Towards the end of 1846, Goodwin published his "Elementary Course of Mathematics." It was the outcome of his tutorial work. He brings together, in a concise form, the subjects of the first three days of the Mathematical Tripos Examination, to which recent academical legislation had given prominence. He felt from experience that there ought to be some means by which men, who were not content with mere pass work, but were never likely to follow the exact science into its higher grades, could take a middle course and learn something of the world of problems. For these honest, but unambitious men, the "Elementary Course" was designed as a text-book.

Some members of the older school, notably the then Master of Trinity, spoke of it as a "cram book," and wrote a paper for private circulation in condemnation of it. But others thought differently. In a kindly review of the Bishop's life, which appeared in *The Caian* for the Lent term, 1892, the Master of Caius, a former pupil of Goodwin's and senior wrangler, says of this text-book that much of the success of the most successful piece of educational academic legislation within the memory of living men is probably due to the presentation of the Mathematical Tripos problems in so compact a form.

In 1847, at Parker's Piece, was born the Goodwins' first child. In the summer vacation Goodwin joined his friend, Witts, in an excursion to Tours to see the Industrial

School of Mettray. Their object was to found and work a somewhat similar institution in Cambridge. Hitherto the universal plan had been to punish youthful offenders; no effort was made to educate and reform them. and Goodwin were agreed that there was the possibility. and therefore the duty, of reforming wicked boys instead of severely whipping them, or confining them, or hanging Those who knew Cambridge in those days, would remember what a large number of ne'er-do-weels were to be found in Barnwell and other parts, who, if left to themselves, must eventually swell the criminal class. Goodwin and Witts strongly felt that these same lads might be made, by timely training in knowledge of useful trades, respectable working-men in England or handy colonists abroad. With this purpose they devised an Industrial School, capable of accommodating not less than fifty lads, between the ages of thirteen and twenty, who were to receive one free meal a day, one hour's schooling, and three hours' teaching of some trade.

At a meeting, held in the Town Hall on December 6th, 1847, Mr. Shafto Adair, the member for the borough, took the chair. After a general resolution, "that the University and town of Cambridge ought to be foremost in promoting any scheme of education which may appear likely to be generally beneficial," it was resolved that an Industrial School should be established, and that a provisional committee should be formed consisting of Goodwin, Witts, and many others, whose names were at the time well known in Cambridge. Goodwin was appointed secretary. A difficulty about obtaining a site caused delay. At length a piece of freehold ground of seven acres of rough and difficult, heavy clay, abutting on the Victoria Road, was taken as the only available site, and with the help of a grant of £106 10s. from the Committee of the Privy

Council on Education, and private subscriptions among their friends in the town and University, a simple but adequate school-house and building were erected, and on Lady Day, 1850, all was in readiness for the beginning of the experiment.*

As the success of such institutions depends on finding the right man for the work, the committee were exceedingly fortunate in selecting, as their first master, Richard Boning, who continued at the post until the day of his death. The Bishop of Carlisle, in an article written in 1885, thus speaks of Richard Boning: "Richard Boning was one of the best men I ever knew, and in some respects one of the most remarkable." An earlier article, written in Macmillan's Magazine by Harvey Goodwin, then Dean of Ely, reviews the work done by the Cambridge Industrial School. He states that in ten years, four hundred lads have been saved more or less from the temptations of the idle street life; that forty-eight were then serving Her Majesty in the Army or Navy; and that good situations had been found for fifty others; while as far as the effect upon the town and families went, there was universal testimony to the beneficence of the institution. surprising that, to the last day of his life, Goodwin should have been proud of this Industrial School, whose welfare he personally saw to every Monday morning that he was in residence in Cambridge, and to whose garden and schoolhouse he went with kindly words, on the very last visit he paid to the University.

A friend writes: "The Industrial School for boys near

[•] I am indebted to Mr. W. H. Hattersley of Parker's Piece for a full report of the inception, and of four years' working of this valuable institution, which, up till the very year of the Bishop's death, carried out the intention of its founders, and has since been transferred to the Church of England Waifs' and Strays' Society.

Chesterton was undoubtedly one of his pet hobbies, and I think he never missed a meeting of the committee. I never saw him so happy as when going over the garden and land attached to the school, with Boning, the excellent master, recounting to him the successes which had been attained, in the reformation of several most unpromising lads, drawn from the slums of Barnwell, and of whom, either at sea or in the colonies, he had received satisfactory intelligence."

The Central Society of the Church of England Waifs and Strays, in whose management the school now is, has determined to enlarge it, and extend its operations as a memorial to Harvey Goodwin. Those who knew the Bishop's constant interest in the work will rejoice that a memorial of him should take this form. The waifs and strays will not necessarily be natives of the locality, but, though not all born in Cambridge, they will all be fatherless and motherless English lads.

CHAPTER VI.

LIFE AT ST. EDWARD'S.

1848--1858.

OODWIN'S happy connection with St. Giles's Parish Continued for about three years. In 1848, chiefly through the recommendation of Dr. King, President of Queen's College, the Master and fellows of Trinity Hall appointed him to the incumbency of St. Edward's, Cambridge, a church memorable as the place where Hugh Latimer used to deliver his "fruitful discourses." The parish had the great attraction of being a mile nearer home than St. Giles. But the change brought no great gain from a worldly point of view. His income as curate at St. Giles was fifty pounds; his income as incumbent of St. Edward's, owing to a begging-book that went round the parish once a quarter, surplice fees, and an ancient claim which the holder of his office had upon Clare Hall for thirteen shillings and fourpence a year, was swollen to the larger sum of sixty pounds.

The parish, as a sphere of work, was specially acceptable to him because it was small enough for him to know every one within its limits. It was also on the whole a united parish. The parishioners, nearly all of them well-to-do tradesmen, were lovers of their church and its services, and many of them, in trade as in church, were patterns of what Christian gentlemen could be.

The interior of the church with its huge pews, galleries, and intra-mural interments, was unattractive; but the fabric possessed all the essentials of great beauty, and would well repay restoration and rearrangement. Though Harvey Goodwin at once determined upon rearranging the church, it was ten years before he was able to carry his wishes into effect. The iron of delay burnt into his soul: but it is doubtful whether as a bishop he would have lifted up so vigorous a voice against illegal proprietary rights in our places of worship, if he had not had to fight the battle of the pews in old St. Edward's. In one of his sermons towards the close of his ministry at St. Edward's it is remembered that he said, "I am tired of arguments; every pew is an argument for the restoration that is so desirable."

The greatest advantage of becoming incumbent of St. Edward's did not strike him at the time. It was not till nearly a year had passed, that he noticed that the attendance of the undergraduates had become a feature of the services. The Bishop never forgot in after-life those undergraduate congregations on Sunday evenings. How could he? Before the sermon commenced, every spare seat was occupied, every yard of standing room in the nave was filled, and sometimes as many as a hundred young men were crowding the porches and standing out in the little by-street. "How did you preach to them?" the Bishop was once asked. "I never, or very seldom, preached to them at all," was the reply. "I endeavoured as much as possible to ignore their presence, and preached plain, practical sermons to my own people. my primary duty; it was better for the undergraduates to hear an ordinary parish sermon than an address direct to themselves. Many of them would have resented the one; they listened gladly to the other."

At Cambridge, even now, in the shops that line the little corn-market behind St. Edward's, stand the men who, five-and-forty years ago, were only shop-boys. If they are asked whether they remember Goodwin, they will reply, "Yes, I should rather think so; why, I heard him preach when I was a boy at St. Edward's." If they are asked what struck them most about his sermons, and what was the secret of their influence, they will answer that, primarily, so far as young men were concerned, the attraction lay in the conviction of the preacher's genuineness and manly honesty. "It is," said one well-known tradesman, "now upwards of thirty-five years since I was in the habit of hearing him preach at St. Edward's, and I can still quite well recall the tones of his voice and the bracing effect of his vigorous little sermons,—sermons calculated rather to lead to action than to thought, and not the less effective in that they rarely exceeded twenty minutes in delivery."

Goodwin carried on to his last days his habit of not over-fatiguing his hearers. In those days the idea of a twenty-minutes' sermon was a novelty at Cambridge. The preachers who had a following in the town, for the most part belonged to one particular school of religious thought, and made a copious use of the conventional phrases in which Church doctrines were then usually presented. It was true that at Great St. Mary's in the afternoon men heard more catholic teaching from the lips of such preachers as Bishop Selwyn, Professor Blunt, and Dr. Vaughan, but, with these exceptions, there was, when Harvey Goodwin entered upon the incumbency of St. Edward's, no one who could or would preach a practical, every-day Christianity to city or College.

Unconventional in manner and matter, Goodwin had the charm of naturalness which at once appealed to young

He generally prefaced his sermon with the collect for the fourth Sunday in Advent, choosing, with much originality, such texts as would stick in the memory. A friend writes, "I used to say he stuck a great many texts into me." Beginning in a low, conversational voice, the preacher addressed his hearers in what was then a novel way, as "My Christian brethren." His voice rose as he proceeded, his manner sometimes bordering on the dramatic, and his words emphasised with a peculiar shaking of his head which gave a kind of downrightness to his thoughts as he uttered them. The charm of his sermon was partly its simplicity, partly its pithiness, partly its robust common sense. It had evidently been written off at a sitting and hung well together. Here and there occurred phrases, which, in their extempore raciness, stuck as the texts did. It is partly owing to the absence of these impromptu sentences that his "Parish Sermons," as printed, do not, in the opinion of those who heard them delivered, at all represent their effectiveness.

The sermons were non-ecclesiastic in tone, and the preacher did not appear to aim at establishing a reputation as a learned theologian or a strong dogmatist. What he did endeavour to do was to enlist his hearers in the army of Christ and to make them carry out in daily practice their religious professions. In strong contrast with the "Antinomianism" which then preponderated, he emphasised by all his preaching that a Christian life must be hammered out in practice. Here lay the charm for a number of men who were anxious to escape the conventional treatment and stock phrases of the preachers of certain schools, and, at the same time, desired to be talked to as men and not as partisans. "He was not a party man," writes a friend; "perhaps that was why I liked him; and his moderation and fairness, I believe, have greatly affected

my Church views and conduct throughout life. He has saved me, and probably hundreds of others, from enrolment under any one particular Church-party banner. I often took friends to hear Harvey Goodwin for the first time, and he never failed to interest them. I remember so taking one of the most brilliant men of his year who was a bit of a scoffer and sceptic; he listened throughout and said, as we left the church, 'I shall go again; he doesn't talk to you like a baby.' As for myself, I derived enormous good from him; so much so, that when I was asked to go for a walk on Sunday morning I would say, 'I must have my Harvey Goodwin first.'"

"Of these sermons," writes another, "I cannot speak too gratefully. Models they were of parish sermons, clear, incisive, convincing. They seemed to be summaries of all that ought to be said on the subject, certainly they appealed in a very remarkable way to the young men who, though never specially addressed, found, in what was intended for the ordinary congregation, exactly what they needed themselves. He preached at both morning and evening services, and I often used to wonder at the facility with which he used, in the midst of much other work, to prepare every week two such excellent sermons. Afterwards, when I came to know him. I had some talk with him about sermonwriting, and he gave me excellent advice, which will be found embodied in the Preface to his fifth series of 'Parish I ventured to remark that his plan of letting the chosen text remain in the mind for a day or two before beginning to write, might be called putting it 'in soak.' Years after, when he published the Preface alluded to. he sent me a copy of the volume, saving, 'You see I have adopted your phrase,' and in a subsequent letter he wrote: 'The "Literary Churchman" has reviewed my new volume in an article headed "Soaked Sermons"!'"

"Soaked" or not, the sermons preached at St. Edward's, as a large concurrence of opinion declares, never failed to arrest attention. If it is remembered that the preacher laid no claim to eloquence, and would have disclaimed all title to oratory, it must be confessed that it was by their manly simplicity and reasonableness, by their sincerity and large tolerance that they carried conviction and so impressed the hearers. The men who heard Goodwin preach felt that he was a young man talking to young men. The muscular Christianity he embodied in his words and work had great charm for them. Men dropped the "Reverend" as they spoke of him, honouring him doubly because he was so little official and so accessible that he could always be addressed as 'Harvey Goodwin, of St. Edward's.' fact, though Goodwin never pulled in a college boat in his life, and knew little or nothing about cricket, he was not seldom spoken of as "Chaplain of the Boats."

But the chief strength of his appeal to their hearts lay in his power of inspiring his audience with the wish to become doers and not hearers only. "Why stand ye here idle?" he had asked the poor lads at the street corner. In a different way he asked the same question of the congregation of St. Edward's; and the words "Go and do," which sounded out so often in the sermons of his after-life, whether addressed to the boys at Uppingham School, or to those assembled at a Church Congress, were the keynote of much of his teaching in private, and from the pulpit, during his work as a Cambridge clergyman.

Writing of this time, the Bishop says: "In reviewing my Cambridge married life, perhaps I should say St. Edward's life, I find much cause for gratitude and some for surprise. So far as I know, no one ever gained the ear of the undergraduates of Cambridge as I was able to do, and yet

I never made a direct attempt to do so, except (of course) from the University pulpit.

"I had not the advantage which some might have had of a sympathy with the young men in their games and the like. I had never been a boating man, or a cricketer, or an athlete of any kind; and all that I attempted to do in my sermons was to preach to the ordinary English mind in plain, earnest language. I can only praise God for the result: the work was most interesting while it lasted, and to the present day I have constantly the pleasure of meeting men who claim my acquaintance as having been attendants at St. Edward's Church, and sometimes of receiving their thanks for what was done for them. Laus Deo!"

The same spirit of manly, practical Christianity for everyday life, won the hearts of the tradesmen parishioners. He not only visited them in sorrow or trouble; he shared their joys. It was a novelty in that parish to find the Vicar taking part in the festal dinners of the Friendly But with Goodwin nothing was 'common or unclean' that pertained to corporate or parochial life. Refusing to divide the functions of his office into sacred and secular, taking his proper place in such gatherings as a friend rather than as an official, he was able without loss of dignity to be the life and soul of the party, and, without forcing it on the notice of the society in which he found himself, succeeded in introducing into parish festivals and annual dinners, just the element which made them helpful gatherings, a credit to the place, and a happy source of reunion.

A passage may be quoted from a letter, written by one of the churchwardens of St. Edward's during Harvey Goodwin's incumbency, to illustrate the kind of feeling with which he was regarded by the bulk of the parishioners.

Its honest disclaimer of over-praise guarantees the genuineness of the writer. After passing in review the principal events which marked Goodwin's connection with the parish, Mr. Deck concludes with the following words:—

"I am afraid you will think I have been fulsome in my praise of the late Bishop; if so, you must make allowances for the respect I bear for his memory. He was my beau-idéal of what a clergyman should be, cheerful, genial, and earnest in his work, and with a Christian charity which extended to all who came within his influence."

The first five years of his pastorate of St. Edward's passed swiftly away, in the midst of incessant work done with an ease and power which astonished his friends. summer holidays were either spent at Higher Bebington, or Felixstowe. Here his growing family enjoyed a change of air and scene. Short visits to the Continent were also made. Thus in 1849 he and his wife spent a month in Paris, seeing and hearing and learning much. In 1850, accompanied by his old pupil N. M. Ferrers, the present Master of Caius, he went to Belgium and Germany, visiting the towns of Antwerp, Cologne, Hanover, Berlin, Dresden, and Prague. In 1852, he made a tour with his wife to the Rhine, the Moselle, Trèves, and Metz. On these journeys Goodwin can hardly be said to have rested; he was too full of a spirit of inquiry to allow of that, and every pause was occupied with the preparation of courses of lectures or of sermons.

In November 1853, at Professor Blunt's invitation, Goodwin was Select Preacher for a second time at Great St. Mary's. He narrowly missed being unable to deliver his first sermon, through severe cold, but he tried the varied nostrums of his friends (sleeping with horse-radish dipped in vinegar in his mouth was one of them), and when he woke on the Sunday morning "thankfully sang

Do Mi Sol Do." He stayed in bed to the last minute, went thence in a carriage to the church, and delivered his sermon without inconvenience.

This course of sermons was unlike anything that had before been delivered from the University pulpit. determined to preach something of a more simple and personal character than was common at St. Mary's, and his aim was justified by the attendance of an enthusiastic audience. So many more undergraduates flocked to hear this course of sermons than could possibly be accommodated, that a movement was made for a rearrangement These arrangements were made not entirely to Goodwin's mind. He wanted to see a volunteer choir of undergraduates in the chancel, and the heads of houses sitting in front of the pulpit; but, such as they were, the changes were the direct outcome of his sermons. Mary's on one of these occasions was certainly a very striking sight. The townsfolk crammed their pews with their friends; heads of colleges, doctors, professors, masters of arts, fellows, tutors attended; the undergraduates at an early hour crowded the galleries and overflowed into the aisles, while many stood patiently through the sermon.

One who listened to the sermon in St. Mary's which is still remembered from the text "Wherewithal shall a young man cleanse his way," writes: "There were amongst the crowded audience men of keenest wit: it was a critical congregation, but I remember, on coming out of church, how enthusiastic friends crowded round Mrs. Goodwin to express their admiration for that sermon and, through her, their gratitude to the preacher. I was struck with the impressive manner, almost bordering on the dramatic, with which that sermon was delivered."

In the year 1853 Goodwin was offered the Bishopric of Grahamstown. So serious a call to the mission-field demanded from a man with a missionary spirit like Goodwin's most careful consideration. He knew too that, if he went, his dear friend Mackenzie, who afterwards accompanied Colenso, would certainly volunteer to accompany him, and this would have been a great source of happiness to him. Letters extant show that considerable pressure was put upon him to remain at his post, both on public and private grounds. Torn asunder, he put the case into the hands of two friends on whose judgment he could rely, Professor Blunt and the Rev. W. B. Hopkins, begging them to discuss the "pros" and "cons," and tell him whether he ought to go or not. They advised him not to go, and he abided by their decision.

He had hardly decided against the bishopric when symptoms of overwork began to disclose themselves. The strain of pupils and parish was too much for him. He consulted Dr. Paget, who impressed upon him the necessity of giving his brain a rest. "I was," writes the Bishop, "thus happily made to feel, before it was too late, that my brain was not made of cast-iron, and must be treated with some tenderness."

Good came out of this enforced surrender of tutorial work, in a most unexpected and gratifying way. In consequence of his illness he became a candidate for the living of Burwell, a parish about twelve miles from Cambridge, with an income of £300 a year. No sooner was it known that, owing to a temporary failure of health, and for lack of sufficient stipend to allow of its minister living without taking pupils, St. Edward's was to be deprived of his services, than his friends, without a word to him, went to work with a will to raise a stipend which should equal the £300 a year that Burwell offered. Mackenzie appears to have been the prime mover in the matter. The churchwardens of St. Edward's were not

behindhand, and the result was the formation of "a Goodwin Retention Fund," which guaranteed the annual payment of £300 to Harvey Goodwin, for the next three years, if he would consent to remain as pastor of St. Edward's.

The Bishop never knew whence the money came; but he received an intimation of what had been done from three friends who acted for the rest. Burwell was given up, and a quarterly cheque was sent him according to the promise made. "It is," writes the Master of Pembroke, "one of my pleasantest recollections that I was allowed, through Mackenzie's kindness, to be partner in this happy conspiracy, and that in a certain sense I with a few others was the means of keeping Goodwin at St. Edward's."

The good feeling evinced at this juncture acted like a tonic, and Goodwin's natural vigour, as soon as the great strain of tutorial work was lifted from his shoulders, reasserted itself. He found it was quite possible to do the work of one man without risk of a breakdown. took, in addition to his pastoral work, a mathematical lectureship at King's College, and went on steadily with his parish duties. As chaplain to the Mayor of Cambridge he preached, on April 26th, 1854, the day of national humiliation, a sermon on the Russian War, which was printed by request of the Town Council. A single extract shows the spirit of the whole discourse: "In making it," said he, "the ground of our devotions, as undoubtedly we are bound to do, that the great God of Heaven is the Lord our God, we have no right to forget that He is also the God of that great nation to whom we are opposed."

Towards the end of 1854 some Trinity men had had their attention called to the Working Men's College, just established by the Rev. F. D. Maurice in London. At the instance of Mr. Alexander Macmillan, Gerald Vesey,

now Archdeacon of Huntington, was deputed to call on Harvey Goodwin and ask whether, if they could start a similar institution in Cambridge, he would consent to be the Principal. "I well remember the interview in his study in Benet Place," writes the Archdeacon. "I found him sitting in an old dining-room chair, of which he had sawn off the back so as to convert it into a stool (it formed his writing-chair afterwards at Ely and at Rose Castle), and he listened sympathetically to the plan. After full inquiry as to the promoters, all of whom, with the exception of myself, were scholars, and were going to remain up to read for fellowships, he said that, without wishing to check our enthusiasm, he should advise that nothing be done till the following term, when we should He could in the meanwhile have taken our degrees. inquire of some of the employers of labour in Cambridge whether such a thing would be likely to be useful, and he would communicate with me again.

"When the time came, he told me that he had satisfied himself as to the wisdom of the experiment, and was ready to be our Principal, suggesting at the same time the names of several older men who should be asked to co-operate. He questioned the propriety, in a university town, of taking the name of 'Working Men's College,' an opinion which we found was shared by others, so that the name, though used familiarly, was never officially adopted, and our programme of lectures was only headed 'Education for Working Men.'"

The object and scope of the new institution is best explained by extracts from the original circular which Goodwin drew up as Principal.

"It is believed that the advantages of a sound education are extensively recognised among working-men; and that not a few of that class in Cambridge would be willing to avail themselves of any opportunities which might be offered for the improvement and extension of their knowledge.

"Institutions for this purpose have lately been established in London and elsewhere, under the name of Colleges for Working Men. The instruction is given in evening classes, in which the teachers explain books, ask and answer questions, and examine the students in the work which they have prepared.

"Certain members of the University and others propose to establish an institution of a similar kind in Cambridge; in so doing they feel confident that they will be meeting the wishes of a large number of working-men.

"The terms will generally correspond in length with those of University residence.

"On Sunday evening there will be a class for instruction in the Bible, under the direction of a clergyman, admission to which will be open, without fee, to all the students."

"The College" entries exceeded the most sanguine hopes of its promoters. The weekly classes best attended were those in English Literature, History, Elementary Mathematics, Latin, French, and Drawing, whilst the Sunday evening Bible Class, taken by the Principal himself, generally after two full services at St. Edward's and occasionally a University sermon, was always well attended. It was no small addition to Goodwin's Sunday labour to hold this Bible Class. He was often too much exhausted, on coming home, to speak, and all the pleasant Sunday evening reunions had to be given up, but he nevertheless continued this work till his appointment to the Deanery of Ely; and it had this, among other compensations, that it brought him into closer contact with the man to whose teaching at a critical time in his own intellectual career he had owed so much, Frederick Denison Mauricewith whom he first became slightly acquainted at Torquay in 1845.

There are those who remember the enthusiasm of the meeting in March 1858, when Maurice addressed upwards of one hundred members of what by that time had boldly taken the name of the Working Men's College.

"The College," however, did not long survive Goodwin's departure from Cambridge. It continued for a short time under the Rev. H. Latham, the present Master of Trinity Hall, who succeeded Goodwin as Principal, and did useful work; but a difficulty was early experienced in supplying the places of the first founders, after they left Cambridge.*

In the year 1855 Goodwin was again Select Preacher at St. Mary's, and preached the course on "Christ in the Wilderness." As Hulsean lecturer he preached for two other months in the year 1855 and for two months in 1856. Two years later he was offered by the Dean and Chapter of Ely care of the important parish of St. Andrew, then vacant by the removal of its incumbent, the Rev. J. Cooper, to the living of Kendal. The offer was declined for various reasons, one among them being that St. Edward's was then, at last, under restoration.

At the close of the same year, 1858, the Dean of Ely died. Who would succeed him? At Cambridge it was popularly supposed that it would be offered to the Head of a College or to an eminent Professor; but it was whispered that, failing such an appointment, Harvey

^{*} The Archdeacon of Huntingdon writes: Many Cambridge working men have spoken of the value of the instruction which they there obtained, and the writer only a short time ago received a pleasant testimony to its usefulness from an old student, George Kett, Esq., head of the well-known carving-works of Messrs. Rattee and Kett, and lately Mayor of Cambridge.

Goodwin would be the most likely man. A good many Cambridge men actively busied themselves to bring it about by letting it be known at headquarters that the appointment would be acceptable to the Cambridge community.

In the course of November Goodwin received the following letter from Lord Derby:—

"10, Downing Street, Whitehall, Nov. 25th, 1858.

"SIR,—I have much satisfaction in being enabled to offer for your acceptance, with the Queen's gracious sanction, the Deanery of Ely, vacant by the lamented death of Dr. Peacock. You will not, I am sure, consider it any disparagement to your merits if, desirous of placing in that position one of the most eminent men connected with the University, I have offered it in succession to Dr. Philpott and Professor Selwyn. These two distinguished men having felt themselves compelled by the pressure of other duties to decline the Deanery, I find no name connected with the University with claims superior to yours; and it may be satisfactory to you to be assured that, in making you the present offer, I am influenced solely by the consideration of your merits as a preacher, and still more as a zealous and conscientious parochial clergyman."

The morning before the arrival of this official letter, Goodwin's friend, Mr. Walpole, had sent him private word that the Deanery would be offered him. That same evening Professor Willis was lecturing in the rooms of the Cambridge Philosophical Society, on the architectural history of St. Edward's. After saying that, except at St. Mary's-the-Less, the work at St. Edward's was superior to that of any other church in Cambridge, and accounting for it by the fact that it was built probably by the same hands

that had just finished building Ely Cathedral, the lecturer added, "In fact, there can be no doubt that there is a very intimate connection between St. Edward's and Ely."

The next morning came Lord Derby's letter. Goodwin and his wife knelt together in the study and prayed for strength and the blessing of God upon the new life that ' was opening before them. For, whatever drawbacks there were in accepting the post at the moment, he had no doubt as to what course was wisest and best. He had no wish for otium cum dignitate nor for the traditional shelf to which it is erroneously supposed Deans are consigned. He could not, indeed, think without real regret of parting from his many friends, and from St. Edward's. The pleasure of working with such vitality and vigour at such high pressure, in a sphere of such living interest, had been no ordinary experience. Such vital cords of association could not be snapped without But he trusted, as he said, that elsewhere "he should find fields of active usefulness, though of a different class from those in which he had hitherto laboured." accepted the Deanery with thankfulness. He could not expect, nor could he wish, the contribution provided by his friends in Cambridge to be continued beyond the three vears for which it had been guaranteed. Feeling this, he had allowed his name to be put down, just before the Deanery was offered, for a vacant preachership at Lincoln's Inn, which the Benchers filled with another candidate.

Goodwin called on the Vice-Chancellor at St. John's to announce his appointment to the Deanery, and there he received the heartiest congratulations. The news flew like wild-fire. It is not too much to say that the whole city was moved. His friends were enthusiastically joyful. One of them was so carried away by his feelings that he put down his razor, and, with one cheek shaved and

the other belathered, dashed wildly out into the open to be the bearer of the happy tidings to others. The house in Benet Place was besieged with callers, eager to express their congratulations. Shoals of letters arrived, in all of which was struck a common note of pleasure that Goodwin's work as a parish clergyman had been recognised, and that the Prime Minister had risen above party in selecting a man who was in no sense a partisan. Through all, there also runs, as was certain to be the case, a common note of regret that Ely's gain is to the loss of Cambridge.

John Mason Neale, his old fellow-pupil with Professor Challis, ended his letter with a prophecy—"Now I hope I may live to see you a bishop, or else my life will not be a very protracted one." In addition to the letters from his University, he received, as was natural, what were equally valued by him, letters from parishioners and others who felt grateful for the help he had given them. large number of letters was received anonymously from undergraduates. One writes: "It was owing to your teaching at St. Edward's that I was saved from many a temptation, and was the means with the help of Christ of saving a poor girl from an evil life." Another apologetically says, he cannot refrain from expressing his joy at Goodwin's preferment, and hopes it will not detract from his happiness to receive the congratulations of an undergraduate. Amongst the letters of those personally unknown to the new Dean, the following may be quoted as showing the kind of feeling his appointment evoked and the sort of influence which his work at St. Edward's had exercised.

" CAMBRIDGE, December 20th, 1858.

"REV. SIR,—I cannot resist the feeling that now at the close of your Cambridge ministry I ought to tell you of

the gratitude which I owe to you for all those wise and loving counsels which I have been privileged to hear from you during my residence in Cambridge.

"Eight years have now elapsed since I first went to St. Edward's Church, where I have ever since been a communicant, although never a resident in your parish.

"I shall always look back on the pleasant Sundays, when there was ever the gladsome thought of partaking in services which owed so much of their power, under God's grace, to you.

"Will you allow me also, although it may seem presumptuous, to thank you for that solemn, quiet tone of earnest churchmanship, which has characterised all those counsels, and which must have preserved so many of your young hearers from those extremes which are so contrary to the decent and orderly method of the Prayer-book? I feel also how much I have to thank you, both on the part of my wife and myself, for teaching us so much the true method of the Christian education of children, which we hope, God helping us, so to carry out in the education of our own, as may enable them to live godly and honest I cannot say all I would like, because I have never been known to you, although how often have we both wished to tell you! That wish, however, now that your tie with Cambridge is severed, cannot be indulged in. But we shall ever look on you, however elevated, as a true friend and brother, and one whose name must always recall to us associations so tender and sacred.

"God bless you and yours, and may you be long spared to be a good steward of God's mysteries.

" I give no address, but subscribe myself,

"Your respectful and grateful servant,

"JAMES FRASER."

It was not to be supposed that Goodwin would be allowed to leave Cambridge without some testimonial of the esteem in which he was held by town and University The parishioners presented him with a silver salver, a gift of which Goodwin always spoke with pride as having been contributed to by nearly every soul in the parish. The University men knew how Goodwin had lamented the unsightliness of the east window in the church that he had been restoring. Nothing but want of money could have allowed the eyesore to remain. him, therefore, no little pleasure when he heard that the committee of the Goodwin University Testimonial proposed to place a new east window, designed by Gilbert Scott, in the church of his love and his labour. testimonial seems to have extended to the rebuilding of the whole of the east end wall, if one may judge by the inscription on the brass plate below the window. One of the treasures most prized by the Bishop was the vellum address and book, containing the names of the subscribers to the east end improvement, which was then presented to him.

But in addition to the memorials, there were addresses from the different societies which Harvey Goodwin had befriended and helped, such as the Cambridge Association of School Masters and Mistresses, the Cambridge Working Men's College, and the Cambridge Industrial School.

The governing body of the University determined to confer on him the degree of D.D. By a recent statute it was possible to dispense with certain preliminaries of Latin essays and the like, in the case of distinguished persons, and the Vice-Chancellor was thus able to pay him a well-deserved compliment. The degree was conferred in December 1858. Except on rare occasions, these ceremonies are performed in an empty Senate House. But those

who were present on this degree-day speak of the scene as remarkable for its expression of undergraduate admiration. Goodwin was a well-known figure in the Senate House. He never entered it on great occasions without cries of "Three cheers for the Moderator," or "The Select Preacher," or, as was more general, "Three cheers for Harvey Goodwin," and once, when there was an uproar in the galleries that paralysed public business, the Vice-Chancellor had turned to him in despair, and said, "Goodwin, go up to the galleries; you are the only man they will listen to, and tell them to behave."

On this occasion the Senate House was thronged. Professor Selwyn, who was holding a large class close by, had said to his men, "Probably you would like to see the Dean of Ely take his degree"; and Professor and men trooped across to be present at a memorable scene. Other lecturerooms were deserted, and friends flocked together from all sides. As soon as he entered, there were loud cheers for Harvey Goodwin, then cheers for Mrs. Goodwin, then cheers for all the little Goodwins. As he stood by the side of his old friend Dr. Bateson, the cheering was renewed again and again. He was pleasantly resigned, for some moments, then lifted his hand and shook a finger at the galleries and silence was restored. W. G. Clark, as public orator, "presented" him, in a neat little biographical speech, of which such sentences as the following went home to the hearts of his audience:-

"Hic enim in Academia in media urbe nostra per viginti annorum spatium in conspectu omnium versatus est. Notum est quomodo in præstandis vitæ officiis se gesserit: ipsi enim eo familiariter estis usi; notum, in docendo quantum valuerit, ipsi enim audivistis; notum quam diligenter sacris ecclesiæ ministeriis functus sit, ipsi enim vidistis."

Or again:—

"Eloquendi vim sermonis copiam et gravitatem testatur continua auditorum frequentia. Idem quam sedulo oppidanis quoque, quum suis tum cæteris, consuluerit, ut bonis moribus et disciplina instruerentur, ut diversi civium ordines mutua inter se benevolentia conciliarentur, si quis vestrum, academici, minus conpertum habet, utinam advocare possem artifices, pauperes, pueros."

The address ended with an allusion to the public work which Goodwin had taken a hand in during his stay in Cambridge: "Ille vir, ingenio subtili, animo constanti et intrepido præditus, quanta opera aut feliciter perfecit aut bene incessit," and, after specially mentioning the restoration of St. Edward's, wished him health, long life, time and strength to carry out whatever in the future he should set his hand to.

So the degree was conferred amid deafening cheers, and thus a very happy, and, in some senses the most remarkable, part of Harvey Goodwin's life came to an end.

The farewell sermon was preached on Sunday, December 19th, 1858, in St. Mary's Church, owing to the dismantled condition of St. Edward's. It made a great impression on those present; so affectionate, so tender seemed the message to those whom he had taught, not only by his words and the formula he always used, but by his deeds, to look upon him as their "dear Christian brother."

An article in the *Illustrated London News* for January 19th, 1858, which gave a very excellent portrait of Goodwin, as he looked at that time, after stating that St. Mary's Church had seldom presented so crowded an appearance, went on to say: "His sermon was a brief and energetic review of the principles of his teaching, during the ten years of his career as a parochial minister; declaring his sole desire to have been to preach the Gospel in its integrity and

entire fulness, uncontrolled by the narrowness of party views, and taking the Book of Common Prayer as the exponent of the Church's faith and doctrine; and when, after a solemn farewell to his flock, the vast congregation dispersed, the universal feeling was one of deep regret, that a ministration so earnest, so practical, and so eloquent was brought to a close."*

He left a united parish, that had under his teaching broadened out into wider sympathy with good, and a congregation that had learned that Christianity consists not only in belief but action. It was a great cause of satisfaction that he was to be succeeded by his old friend John Lamb, Fellow of Caius. But the Dean was as sad as his parish at the parting. He was leaving the town which had been indeed an "Alma Mater" to him. All his early struggles, all his triumphs, all his work, had been bound up with Cambridge University and a Cambridge parish.

He had grown to manhood, had wooed and won his wife at Cambridge. At Cambridge all his seven children had been born to him, and nearly all his friends were either resident there, or were constantly returning visitors. How could he be anything than sad at feeling that the Cambridge chapter of his life was closing for ever? He felt, as he has himself said, that he was "slipping out of a post in which by God's blessing he seemed to be doing some good and exerting a beneficial influence upon a class—namely, the young men of the University, whose ears and hearts it is more important than easy to gain."

[•] It was (as I have heard from one present) after that sermon, that some of the undergraduates present resolved that a permanent memorial of Harvey Goodwin's connection with Cambridge should be made; this took, as has been before said, the form of the window and east end restoration in St. Edward's Church.

How true that last sentence is may be seen from the fact that to no one, since Harvey Goodwin's time, has it been given so to gain them. The work he did was unique. There came to the Dean other work, in wider fields, perhaps, but none more useful or more congenial. Ely never supplanted St. Edward's in his heart's affection. "I may confess," wrote the Bishop, "that I did not cease in my heart during my residence in Ely to sigh over the days at St. Edward's, and all that belonged to them and to Cambridge life."

CHAPTER VII.

ELY.

1858-1860.

HATEVER the Dean's feelings were, he kept them to himself, and a merrier family party never met than that which went down to the Lamb Hotel at Ely on Christmas Eve, 1858. Mrs. Goodwin's father, Mr. King, was host, and he and five of his grandchildren attended service on Christmas Day and heard his son-in-law, the Dean, preach his first sermon in the Cathedral.

The welcome given him was kindly but critical. His Church opinions were eagerly canvassed, some setting him down as a High Churchman, others as a Low Churchman, others as a Broad Churchman. It was not unnatural that the doubt should exist.

One of his later Cambridge sermons on a text in a chapter of the Book of the Revelation had caused some comment. A correspondent writing to the local press tried to put matters right, and, to prove that Harvey Goodwin belonged to no school and was no party man, gave a quotation from one of his published sermons which ran as follows:—

"And, Christian brethren, if I may venture for once to speak of the general character and aim of the doctrine which is preached in this church, I would say this, that I would not wish any one who has habitually attended the church to be able to say of me, 'he belonged to this school or to that, or he preaches this doctrine or that': but rather this—'he endeavoured to teach us how thoroughly the religion of Christ was bound up with our every-day life and actions.'"

His relations with the Chapter were from the first always harmonious. They found him strong-willed, a little brusque,—this in part perhaps the result of his own shyness,-not very attractive in manner to shy men, and neither so conciliatory nor so easy to become familiar with as the common report at Cambridge had led them to believe would be the case. But they recognised that he was no party man; they experienced that he was an excellent chairman of their meetings, a first-rate man of business, clear-sighted, prudent, hard-working; and they soon had reason to feel that his honesty of purpose was unimpeachable; that he was just, fair-minded, liberal, and kind. The Chapter were all older men, but they consented to be guided by him, and throughout the eleven years which he spent as Dean of Ely, there was never any serious opposition to his suggestions or wishes, whether for the improvement of the services, the restoration of the fabric, or the well-being of the community. It was his power of taking pains that won the day.

Looking back upon his time at Ely, the Bishop could write: "My relations to the Chapter were, I think I may say, without exception, of the most agreeable and friendly kind. I always took care to make myself thoroughly acquainted with all the business that came before us; and as no one of the canons ever did this, and as I had generally formed an opinion and they had not, I found almost invariably that the majority eventually came round to my way of thinking, and I scarcely ever—if ever—failed to carry a point upon which I had set my mind."

No sooner had the Dean come into residence, than he found that the Abbot's guest-hall of Mediæval days was, in its arrangements, badly suited to the needs of a nineteenth-century household. Abbots did not use backstairs, and monks were not particular about the bedroom arrangements of their servants. A visit to the Deanery and a ramble upstairs produces the impression on the mind of the visitor that he is going over an old wooden three-decker, so quaint are the stairs, so small the cabins. so close the resemblance of the access to and from the various decks to a ship's hatchway. These peculiarities were largely owing to the fact that the house had been built within a house. The guest-hall of the monastery was left with its outside fabric intact, and a nineteenthcentury dwelling-house was packed into it. By the advice of Mr. Styleman le Strange, who was then in Ely engaged upon the work of painting the roof of the Cathedral nave, the new Dean encased the eastern wall of the drawing-room with stone ashlar, inserted in the north wall two four-light Gothic stone-mullioned windows. with a shield above bearing the three keys, the arms of the Dean of Ely, and a window, somewhat elaborately designed for picturesque effect from the interior. did he forget the wants of the children in the nursery, and of the servants in their bedrooms, for whom he now provided better accommodation. Nor did he overlook the needs of the Chapter for a warmer reception in the Abbot's entrance hall, and for nobler furniture in their rooms of meeting. The open fireplace in the hall, and the chairs in the dining or Chapter room, after the pattern of those designed by Sir Charles Barry for the Speaker's house, bear witness to his zeal.

The Dean, however, was not a man to care for his own house and neglect the house of God. Never since the

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days of Simeon, the ninth Abbot, the founder of the present structure—or of Bishop Eustatius, the builder of the western front, and splendid Galilee, between 1200 and 1215-or of Bishop Hotham, during whose episcopacy in the fourteenth century the great octagon and lanterns and three splendid arches on each side the choir had been erected, by that genius of a builder, the sacrist Alan de Walsingham-had there been such a spirit of work on the fabric alive in the Isle of Ely. Dean Peacock, a man of keen intellect and comprehensive views, who must always be spoken of as the true restorer of the Cathedral, had been well advised. Under Professor Willis's guidance he had restored to the choir its south-west transept, opened up the tower and rebuilt St. Catherine's Chapel, and had set about the beautifying of the interior. Among the canons of the Cathedral were men who not only had a real love for this work of restoration, but were also liberal givers. The two brothers Sparke had ably seconded Dean Peacock, and they ably seconded the new dean.

The decoration of the roof of the tower had been already completed; that of the roof of the nave was in progress. A personal friend of Canon Sparke, a talented amateur artist, who was also a careful student of mediæval art. Mr. Henry Styleman le Strange, of Hunstanton, Norfolk, had begun in 1855, at Dean Peacock's suggestion, to paint the roof of the tower, which had been opened out. So successful had the experiment proved, that he had been pressed to decorate also the great ceiling of the nave-in its whole length of two hundred feet long-and he had undertaken the work. He determined to work harmoniously with the art and architecture of the twelfth and thirteenth centuries, without attempting to conceal the fact that the work was of the nineteenth century. For medium he chose a modification of oil-paint mixed with copal and gold size. For canvas he selected deal boards, nailed upon the rafters of the roof, and the work was done with these boards in situ by himself and his assistants, lying most of their time upon their backs. Le Strange eventually determined that the roof, when painted, should illustrate one great subject in its spiritual and human aspects, and be an epitome of the sacred history of man. When Dean Goodwin came into residence the artist had painted in this prayer: "Sit splendor Domini Dei nostri super nos, et opera manuum nostrarum dirige, super nos, et opera manuum nostrarum dirige," In the loving, reverent spirit of that prayer he had completed the painting of the first bay of the ceiling to illustrate the Creation.

The death of Mr. le Strange, in 1862, brought the work to a standstill. The canons talked of calling in professional assistance to complete it; but the possibility of compensating a professional artist for so extensive a work seemed hopeless.

"I had," wrote the Bishop of Carlisle, in his "Ely Gossip," "formed my own scheme. And when others had spoken and the full difficulty of the situation had manifested itself, I propounded it to the Chapter. My scheme was to throw ourselves upon the kindness of Mr. Gambier Parry, of Highnam Court, Gloucestershire. I knew that he was much attached to le Strange, had been his school-tellow at Eton, and had been left his executor. I knew also by repute his skill as an artist, specially I knew of the work which he had executed in his own church at Highnam. It seemed to me that if we could enlist his sympathy all our troubles might vanish; the canons unanimously assented to my views, should they be found practicable. At all events, said I, there can be no harm in asking: to this all agreed."

The Dean did ask, though he confesses he scarce had

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courage to make the request, and Gambier Parry, feeling that the work was so great that it "put it out of the reach of at least most professional men, and that it must be done for love, not money," most courteously put his brush and his skill at the disposal of the Chapter.

"I could have undertaken such a work as was then proposed to me," wrote Gambier Parry, "only out of regard to le Strange's memory and our very old friendship. I have now completed it as a memorial of him. The Dean and Chapter applied to me at the end of 1862. It was finished at Christmas 1864."

In addition to this interesting work already in hand, the Dean found that, in the short interregnum between the death of Dean Peacock and his own installation, the canons of Ely had pledged themselves, as far as it was possible, to undertake the restoration of the great Cathedral lantern, in memory of the late Dean, and to give it back the beauty that Alan de Walsingham gave, and carpenter Essex had destroyed. It was fortunate that this important work had been thus projected. Goodwin threw himself warmly into the scheme. A committee of personal friends was formed to co-operate with the Dean and Chapter, and a feeling of kindliness was engendered, which at once removed some of the over-critical local spirit with which the new Dean had been received.

Dean Goodwin was in his element. From the early days at High Wycombe, with its visits now and again to churches in the neighbourhood, to the time when the Cambridge Camden Society had called upon him to read papers on church architecture, and stimulated him to write the charming little book, entitled, "Guide to the Parish Church," the Dean had been in heart a builder and restorer of churches. It was a real sorrow to him that Latimer's church had been so long during his incumbency

unrestored. It was a real joy to him now to feel that he could, however humbly, carry on the intention of the founders of Ely, and help to give back to Etheldreda's fenland fane some of its past glory.

His delight in the work was the result of various feelings. There was the interest of the antiquarian in his historic research, the pleasure of seeing old dishonour and decay give way to new beauty for the honour and glory of God, the satisfaction at finding that the work of restoration called forth generosity and kindled anew the fires of faithfulness to a high ideal of what a cathedral should be. There was also his love of mechanics. He delighted to go into details, watch, and even guide, the architect; to criticise builders' plans; to discuss with Bacon, the clerk of the works, up in his little office in the lantern, the problems of raising and balancing beams; to watch the daily progress in the delicate lead-work on the lantern; to chat with the carver, whom Rattee and Kett sent down to carve the Devon marble for the Galilee into grape cluster and vine tendril; to plan with such an expert as Sir W. Green Harris the means of making the great leaden roof proof against lightning;* to mount the scaffold and watch le Strange or Gambier Parry at work; to soothe by tender kindliness and tact the somewhat over-nervous Hudson as he laboured at his reredos decoration; to encourage Redfern, the wood and stone-carver, while he executed, bit by bit, the statuary and figures entrusted to his skill; or with his own hands to paste paper with shellac over every newly-discovered crack in the old structure, in order to gauge any further mischief or note any further settlement. For Goodwin was nothing if not

[•] This was done, by converting the roof into one sheet of metal, by means of copper bands, and connecting the whole with a conductor.

practical. No process, however minute, but was worth intelligently understanding, if it had to do with the art of the builder or the decorator.

A friend writes: "I believe that the Dean often attended wood sales at a distance with his clerk of the works, to inspect the timber which was thought likely to serve their purpose, in the restoration of Alan de Walsingham's central lantern. In one of the fabric rolls it was stated that Alan de Walsingham, the lantern-builder, five hundred years ago, had great difficulty in finding oak trees sufficiently large for his purpose. The Alan de Walsingham of our later day experienced the same difficulty. 'Our clerk of the works, Bacon,' wrote the Bishop in his 'Ely Gossip,' 'had a kind of roving commission to keep his eye upon all advertised sales of timber, and to attend any that seemed hopeful. In this way we ultimately succeeded in obtaining several fine trees, out of which we cut beams on the spot suitable for the work.'"

The Dean found much work to his hand and to his heart when he entered upon residence in 1858. During his ten years at Ely, in addition to the rebuilding, * relighting, and releading of the lantern, the replacing of the corner towers as nearly as possible like the original ones, and the painting of the huge ceiling, were carried through. The Prior's entrance was carefully renewed. Part of the new tile pavement in memory of Bishop Turton was laid; the Galilee entrance was restored as a memorial to Canon Waddington. Dr. Mill's tomb was erected. A new pulpit was planned and constructed. Sitting figures of the apostles and major and minor prophets were placed in their niches or on their brackets to embellish the octagon;

^{*} The rebuilding of the flanking stone pinnacles was carried out after Goodwin's day.

the decoration of the reredos was completed. Carved panels were added to the choir stalls. The roof of the south triforium was painted. The organ was enlarged. The eagle lectern was given by Canon Sparke. The two large gas standards were placed in the choir by the Dean. All the painted windows of the choir, with the exception of the east window and one or two others, were put in. A warming apparatus was for the first time placed in the Cathedral. A mechanical arrangement for chiming was added to the belfry. Plans and specifications for the bracing of the western tower were prepared. The lead upon the nave roof was renewed, and the whole building rendered lightning proof. The costly but not showy work of rebuilding one or more of the flying buttresses at the south side of the choir, and the re-seating and reordering of the interior of the Lady Chapel, were undertaken.

This work was quite apart from the restoration of the Deanery, the building of new stables and coach-houses for the canons, the arrangement of playground and cottage for the Grammar School, the erection of a choristers' school, a muniment room, a porter's lodge and organist's house. Nor does it include other beneficent work to which Dean Goodwin put his hand, such as the establishment of a dispensary for the poor of the town, the making of a proper road to the poor tenants' allotments in the West Fen, or the arrangement for a chapel, free of cost to the Board of Guardians, in which the inmates of the Ely Workhouse could have a Sunday service.

Such a multiplicity of works could only have been done by a man in the full vigour of early manhood. Ely Cathedral had impressed him with its beauty, notwithstanding the adverse surroundings of his ordination. It became to him a daily help and inspiration. Its walls and towers "haunted him like a passion." "For myself," he writes in the opening sentences of the Essay he contributed to Dean Howson's book, which he entitled, "Recollections of a Dean"—"for myself, as having watched this beautiful church for more than ten years; having worshipped in it by day and 'visited it by the pale moonlight,' having worked for it, begged for it, having almost lived in it, and watched with tender anxiety every crack in its ancient walls, I must confess a love for it which it is difficult to describe or measure, and which will scarcely be appreciated by any save those who have had a like experience with myself."

The care of so glorious a fabric as Ely might well have stimulated a less indefatigable man to untiring effort. But to Goodwin, work was a necessity and a happiness. In a speech which he made in February 1859, to the Working Men's College at Cambridge, he uses words on this point which deserve quotation:—

"If there was," he said, "anything that made him proud, it was the fact that he was essentially a working man. He had received his present appointment, not because he was second cousin to the Prime Minister's friend; not because he was a strong partisan; not because he put himself forward for the office; but because he came up to this University as a working man, and continued so.

"He came to this University with no greater advantages, and with no greater talent than others; but from the time he came he applied himself thoroughly to the work put before him. It was because he did work and under very good auspices, that he had been able to accomplish what he had, and which led to the result of his addressing them that night as Dean of Ely. He said that, merely to stimulate them to increased exertion in their several

spheres of duty. . . . If a man would only work, do his duty, and lay hold of the advantages within his reach, he would be enabled to raise himself in his social position, and might give to himself a name which should be respected and honoured as a working man."

These sentences have been quoted at length for two reasons. In the first place, the thoughts they contain were the keynotes of much that he said afterwards to working men at the various great gatherings which he addressed at Church Congresses and elsewhere; in the second place, it is notorious that much of Goodwin's influence with working men lay in the fact that they recognised that he delighted in work and honoured the worker.

Another force which stimulated his efforts to restore and beautify his great Cathedral, was the ever-present sense that nothing in a church or its appointments was too good to be given to God. A high ideal of worship and of all that contributed to it, was always in his mind, and made him strong in the very points in which the Church of England-forty years ago-was especially weak. necessity for sound Christian teaching was deeply felt, the need of prayer sincerely recognised; but the highest feeling of all, the feeling of the noble nature of worship,—worship which should approximate to that which St. John witnessed in his vision, as occupying the inhabitants of Heaven-received but scant encouragement. It was this deep sense of the nobility of worship which stimulated Goodwin's efforts and made him so notably useful as Dean and custodian of the great monastic church at Ely. was this sense that used to make him say to people who asked him, "Is Ely Cathedral finished?" "No, far from it! and he doubted whether it ever would be, for, like the famous vine in the Temple of Jerusalem, to which one man gave a leaf and another a bunch of grapes, there

seemed to be no reason why offerings to the Cathedral should not be almost indefinitely continued." It was this sense again that made him urge upon those who heard his farewell sermon in St. Edward's Church, not to be content with such restoration as they had taken in hand. It was this same sense also that made him never so happy in his northern diocese, in after years, as when he was opening a newly-restored and beautified place of worship, however humble might be the dimensions of the building, or however remote the little sanctuary of a mountain parish. In order to worship God in spirit and truth nobly, he felt that the surroundings of the worshipper must be noble too.

It was doubtless partly this idea of there being a weak side to our Reformed Church of England in the matter of worship, that led the Dean to take so keen an interest in the encouragement of church music. An Ely Diocesan Church Music Society had been established just as he accepted the Deanery. He invited his young friend, Gerald Vesey, now Archdeacon of Huntingdon, and, as has been already stated, one of the founders of the Working Men's College, to become the Secretary of this new choral movement. Archdeacon Vesey writes: "The Dean took a very great interest in its proceedings, and presided over its meetings until he became Bishop of Carlisle. He made an excellent chairman, courteously listening to all views, but careful never to allow time to be wasted, and always recalling wanderers to the point under discussion. He used often to refer to the impossibility of getting people to agree to one definite mode of 'pointing' the Psalms for chanting; illustrating his statement by a humorous account of a committee meeting held at the Deanery, which lasted nearly two days, excepting intervals for refreshment and sleep, when the champions of different modes had ample opportunity of advancing and defending their views. The only resolution which could be agreed upon was something of this kind: 'That after full consideration of the subject, this committee is unable to recommend any one system of pointing for adoption by the Society.'

"The Choral Festivals held under the auspices of this Society in Ely Cathedral were warmly supported by the Dean, who threw himself into the work necessary for preparation with an enthusiasm which animated all who were privileged to help."

The Dean found a fine organ at Ely, though it needed additions and improvements in its mechanism. also, what was perhaps of greater importance, an excellent precentor in the Rev. W. E. Dickson. Speaking of Dr. Chipp, the organist, in his "Ely Gossip," the Bishop wrote: "I cannot pass by the name of Dr. Chipp without referring gratefully to the pleasure which he frequently gave us by an evening recital on the organ. On a summer's evening, full moon by choice, he would invite us to listen to a little music in the Cathedral. The effect was thrilling. perfect quiet, the colours thrown from the painted windows under the influence of the moon, the beauty of the architecture, as seen by moonlight, and Dr. Chipp's exquisite execution combined to produce an effect upon the mind which, for solemn enjoyment, it would be difficult to surpass. Beethoven's (so-called) Moonlight Sonata, Schubert's Ave Maria, rise to my memory with special delight as connected with these evenings."

The Dean had his ideas about the need of the cultivation of music in country parishes, the place of music in the services of parish churches, and the place of a cathedral as the fosterer of improvement in musical education. No one could have disliked more intensely the idea of turning

a sacred building into a room for oratorios and sacred concerts, apart from the idea of such oratorios or sacred concerts being an integral part of the act of worship. But he nevertheless felt that such societies as the Ely Diocesan Church Music Society had a claim upon the Cathedral as a place for holding its church festival, because its aim was not so much musical exhibition as the improvement of parochial music, and becaues these choral festivals formed a centre for the musical efforts of scattered parishes. "Moreover," as he observes in his "Recollections," "if a choral festival be conducted with care and discretion, the day appropriated to it may be made a holiday of the purest and most profitable kind."

The Dean had his ideas, too, upon the kind of music that should be encouraged in cathedrals. "I venture to think," he wrote, "that the fewer the solos of a complicated character appointed for boys to sing in a cathedral the better; such efforts are bad for the boys, and not nearly so suitable for public worship as are the united efforts of the choir. . . . I venture to think that they who are very earnest for an almost exclusive use of the works of the Old Masters, are nearly as much in the wrong as those who would introduce a very light and florid style. I reverence the works of Tallis, Dean Aldrich, Purcell, Gibbons, Boyce, I think it is also right to remember that, and I do not hesitate to say that, in my opinion, the services of the late Dr. Walmisley are equal in grandeur and conception and in variety of musical phrase, to anything which has come to us from the Older Masters. would specify his Credo in F as one of the greatest musical renderings of the Nicene Creed ever produced; and it would be very possible to mention several living composers who have produced works of the highest and purest order of merit.

"It is well for musical composers to know that the cathedral authorities are always willing to make trial of their works, and if the same should prove worthy, to put them on their permanent list. Few people, I fancy, are aware of the large amount of cathedral music which has been produced of late years. I am sanguine enough to believe that there is good hope of hearing new music equal in sweetness, dignity, and skill to anything produced hitherto. For it should never be forgotten that the cathedrals have, amongst other functions, that of being schools of sacred music.

"An institution which has an endowment for a precentor, minor canons, organist, lay-clerks, choristers, may be expected to do more than support a noble choral service within the cathedral walls. It certainly ought to influence the music of a diocese, it may be of the whole Church!"

These were the Dean's words. He acted up to his convictions by making a strong effort to induce the cathedrals of England to combine for the encouragement of the production of Church music.

"My scheme," he wrote, "was that each capitular body should subscribe annually such a sum as £5, for the purposes of forming a fund, which should be expended in encouraging composers to produce such works as might seem to be most required. I proposed to offer prizes for competition to young composers, and to give orders for works to be produced by the more veteran composers. I wrote to every dean and chapter in the kingdom, but received favourable answers from only three or four, and so my scheme broke down."

If the Dean's larger scheme broke down, his own labour of love in the cause of Church music at Ely bore good fruit. His practical eye recognised that it would be possible to improve the condition of affairs in the choristers' school. He saw that more discipline and better training for the heads as well as the voices of the boys were needed; that the accommodation in the old building north of the Cathedral was not likely to conduce to their well-being; and that it was desirable that there should be as little collision as possible between the choristers and the Grammar School boys. In 1860, therefore, with the concurrence of the Chapter, and with the heartiest goodwill of the indefatigable precentor, he erected a new school-house with a large practice-room for the choristers, added a recreation ground, engaged a certificated national schoolmaster, and put the choristers' school on a permanent and satisfactory footing.

But the crux of a cathedral choir lies, as the Dean knew, in maintaining the interest of the lay-clerks in their work, and in raising their tone and spirit to that spiritual conception of a daily sacrifice of praise and thanksgiving unto God, which needs pure minds and pure mouths to offer it worthily. The behaviour and general conduct of the lay-clerks were, in the Dean's mind, of essential importance. He held that, in the event of any scandal, no considerations of musical proficiency should be allowed the slightest weight, and, in the few cases of trouble that arose during his time as Dean, he acted firmly on this opinion. Yet he fully recognised the peculiar difficulties with which the position of a layclerk is beset. "The weight of the daily office presses, I think," he once wrote, "the most heavily upon the layclerks. Their attendance is the most continuous, their share in the office is the most laborious and the most technical, and their education does not give them advantages in appreciating the value of the work in which they are engaged, equal to those possessed by the clergy of the Cathedral. No amount of trouble and inquiry is

wasted which tends to preserve really holy and religious men for the occupation of this responsible post. and knowledge of music must not stand for everything. The Dean should be quite satisfied as to the previous history of every applicant, and nothing should induce him to admit a doubtful member into the choir. lay-clerk should be a consistent and devout communicant. This last condition is necessary, not merely on religious grounds, but because, unless it be satisfied, it is impossible that the Holy Communion should be celebrated in a cathedral as it ought to be. Nothing can be more melancholy than to attend the service of a cathedral on a Sunday and watch the choir disperse after the sermon, then find the most solemn part of the service celebrated without any choir at all; perhaps almost without congregation."

That the Dean infused a new spirit and a higher idea of duty into the lay-clerks is incontestable. The secret of his influence lay in his sympathy, not only with their work in the Cathedral, but also with their lives beyond its walls. "One thing is quite certain," he writes, "namelythat the spirit and earnestness with which lay-clerks will do their duty, will depend to a considerable extent upon the manner in which the dean and canons do theirs. 'Like priest, like people,' and if the dean and canons do not appreciate the daily choral service of the Church, why should the lay-clerks?" How the Dean did appreciate the service the lay-clerks knew. They knew, too, that he understood music, and had strong opinions about the need of setting an example to all the diocese by the Cathedral music. He, for his part, recognised that the daily attendance at the Cathedral services, occupying, as it did, two of the best working hours of the day, cut up his time and interfered with the continuity of much work in hand.

But he regarded the daily office as the business of his life, as his prime occupation. When at home he was never absent from the services, unless detained by illness, and this was very rarely. His presence raised the whole tone of the service. "It was," says the former Precentor, Canon Dickson, "delightful to see how the enthusiasm of the Dean, his real interest in the musical part of the service, infected the choir. He always had the music and often himself bore part, and many a time he would take the intoning of the Litany himself; and none who have ever heard him intone the Litany will forget it; but he interested himself not only in the musical performance of the men, he evinced a personal interest in their welfare. The lay-clerks looked upon him as counsellor and friend."

Here, as has been said, lay the secret of Goodwin's success in the management of the lay-clerks. They felt that he was interested both in their work in the Cathedral and in their life outside its walls. It was with a real wish to help them to permanent incomes that the Dean undertook an arrangement by which, in return for the surrender of certain estates which they managed for themselves, and often mismanaged or managed to poor advantage, they received a fixed annual stipend.

It was this same interest in the efficiency of the choral part of the Ely Cathedral service that induced Goodwin to look after such minutiæ as the proper supply of copies of music books for the choir.

"I desire to place on record," writes Canon Dickson, "the very important reformation effected by Dean Goodwin in the arrangement relative to the music books for use in Divine Service. As in most of the cathedrals at that period, the choir books were entirely, or chiefly, in MS.; many of them were old and dilapidated. With the quick intelligence which he brought to bear upon matters of

detail, the Dean saw that the time had come for the substitution of printed copies of published composition for the antiquated manuscripts, and he authorised the Precentor to expend a considerable sum in the purchase of new books. The whole collection of music, comprising several hundred volumes, was conveniently lodged upon shelves in a small vestry assigned to the choristers, and was carefully indexed and catalogued." He adds: "The Cathedral also preserved a valuable collection of old Church music, forming an important link in the history of Art. In 1861, Dean Goodwin, at the suggestion of Dr. Jebb and Sir F. A. Gore Ouseley, authorised the publication of a catalogue of these curiosities."

CHAPTER VIII.

ELY.

1860-1868.

THE Dean entered heart and soul into the spirit of worship that had given birth to Ely Cathedral. discarded the various views which are held in modern days about the utility of cathedral churches, and stigmatised them as the "Picnic-View, the Sight-seeing View, the False Antiquarian View, and the Monster-Assembly or Congregation View." He himself was profoundly impressed with the belief that cathedrals have messages for our time in the maintenance of daily services upon a grand scale, and that these services should, in order and beauty and taste, set forth to our day the same exalted idea of worship which inspired the creative efforts of mediæval founders and builders. He realised intensely that the size and beauty of a building actually increases the power of a nobly rendered service to impress and elevate the mind of the worshippers. It was this feeling which made him use every effort on such solemn occasions as an Ordination day to bring to perfection every accompaniment of worship. He had not forgotten how, in his own case, the stately grandeur of the Cathedral triumphed over the disorderly and slovenly rendering of the services, and impressed him with the beauty of the ceremony when he was himself ordained deacon. He was determined that,

so far as lay within his power, every surrounding and detail of the service should heighten the solemnising influence of the Cathedral, and help to make the ceremony a reality as well as a memory from which those who were ordained might ever draw fresh springs of reverence and devotion.

"No part of my duties as Dean," wrote the Bishop of Carlisle in his "Recollections of a Dean." "received at my hands more careful attention than this. It seemed to me important that every arrangement should approach perfection as near as might be; that every tone of the organ and every note sung by the choir and every moment from beginning to end of the service should be exactly what the most scrupulous taste could demand, and there should be no jar, nothing to offend, nothing to leave an unpleasing remembrance; but that the souls of the young priests and deacons should be (as it were) drawn up from earth to Heaven by any little aid which could be given to the great service of the day. I cannot consent to regard such matters as trifles. The day of Ordination is a critical day in a man's life. It is extremely important that the most should be made of it."

But if the Dean objected to the doctrine that cathedrals were useless except for monster congregations, he felt that everything should be done to put the Cathedral Church at the disposal of the diocese for diocesan gatherings. The Cathedral Church, in his eyes, ought to be looked on as the Mother Church, and play a mother's part. He welcomed accordingly such occasions as a diocesan gathering in behalf of the National Society, or a choir festival for the improvement of the Church music.

One other function the Dean always felt that a cathedral should perform. It should not only be a centre for diocesan gatherings; it should also be a centre for Church gifts. A cathedral like Ely, which had been growing since 1082, might go on growing still, and still raise a glorious voice of appeal to generosity, and the human desire to give God praise by the thoughts of men's hearts, and the operation of their hands. He knew that giving begets giving. Though not a wealthy man, he often gave beyond a fair proportional limit in order that he might encourage others in liberality, and he felt that, if it were known in the diocese that the Cathedral authorities did not regard their Cathedral Church as complete, and if visitors saw work going forward, benefactions would be sure to flow towards it.

The Dean had his disappointments at Ely. The Working Men's College, which he founded there in 1861, did not flourish long; but out of the movement grew a scheme for lectures on literary and scientific subjects which were delivered on winter evenings to working men, and, by the help of friends from Cambridge, were maintained throughout Goodwin's tenure of the Deanery.

A point which he failed to carry was the tile pavement in the Cathedral. Such a pavement the Cathedral formerly possessed, and its restoration would have introduced that colour into the Cathedral which, in the opinion of Mr. le Strange, was required. The pavement had been elaborately designed by Lord Alwyn Compton, afterwards Bishop of Ely, had been passed by Gilbert Scott, and seemed to the Dean's view to possess so much originality as to make it probable that, when completed, it would be regarded as one of the great features of Ely. But Canon Sparke opposed it, and his view won the day.

Another disappointment was experienced in those relations with the civil part of the community which were dear to the Dean. Dr. Peacock had been chairman of

the Board of Health, and Goodwin succeeded him in the I have heard from townsmen of that day how very soon the townsfolk came to recognise that they had got "a rare chairman," and how the reforming party rejoiced to feel that the Cathedral was beginning to interest itself in civic affairs. But a time came when an opposition to the Dean was led by a man of indifferent character and of local influence; the old cry against the domination of the clergy was raised, and Goodwin was The cause of his defeat is so much to the unseated. Dean's credit that it is worth recording. It had been the rule to invite to the Chapter dinner all the overseers, but the Dean felt it to be his duty to omit one of their number. "Knowing as I did," he writes, "and as every one knew, that the person in question was leading an immoral life, I declined to invite him; this made him exceedingly angry, and he took his revenge by making secret war upon me in the matter of the Local Board of Health election, and the result was that I was defeated and that my enemy triumphed."

But this very defeat was turned to advantage. Relieved from a certain amount of routine work, the Dean determined to become a Guardian of the Poor, and the little chapel which he and his daughter Kate were instrumental in building for the better provision of worship for the inmates of the Ely Union Workhouse, remains as a permanent record of his work as Poor Law Guardian.

He was nothing if not a practical reformer. When he came into residence, he found that the Grammar School needed extra premises. But the most convenient site—a portion of *Ely Porta*—was occupied by the brewery in which one of the vergers brewed notoriously good Chapter and Audit ale. The Dean felt that home-brewing was out of date, that a postcard to Burton-on-Trent saved

much dirt in and out of College, and would relieve the Verger of much labour. He therefore obtained the consent of the Chapter to put the Grammar School into possession of the premises.

The Dean's thoughtfulness for the servants of the Cathedral was marked. Some verses sent by the Bishop from Rose Castle, six years after his departure from Ely, to commemorate the golden wedding day of one of the vergers, bear witness to this tender regard for those who faithfully served him.

But the two practical improvements, of which the Bishop spoke with most satisfaction as having been carried out while he was Dean, were the establishment of a dispensary and the improvement of the roads. A scheme of the Court of Chancery had given power to establish a dispensary out of the income derived from a wealthy local charity called "Parson's Charity"; but the power was a dead letter, and the scheme had never been acted upon. When Harvey Goodwin became Dean he found that many difficulties stood in the way of the project. He was not. however, the man to be easily beaten, and before he left Ely a suitable building had been erected on land presented for the purpose, and, much to the comfort of the inhabitants and the benefit of the sick poor, the dispensary was an accomplished fact.

The other improvement was of even more interest to him. The Dean believed in good roads, and good roads, then as now, were wanting in the Fens.

He succeeded in inducing the Local Board of Health to put the roads of Ely, which were notorious for their bad condition, into a reasonable state of repair. The boon to the holders of allotments was immense. Their plots, which before had been almost unapproachable and therefore comparatively useless, were rendered easy of access.

There were all sorts of obstacles to his endeavour; but by the help of the Chapter clerk, who was a practical surveyor, and by inducing the charity commissioners to give tacit consent, the road was made, and the Dean "had the infinite pleasure of feeling that he had been the chief instrument in removing a grievance which pressed upon almost every poor family in the city of Ely."

Meanwhile, it was neither the Cathedral nor the city of Ely, nor the two combined, that exclusively occupied the Dean's time.

He made it from the first a rule to attend the meetings of Convocation regularly. This attendance brought him into contact with the clergy, and served as a valuable apprenticeship for the work of the higher office to which he was to be called, for it obliged him to study the position of the Church of England and other cognate matters more carefully than he had hitherto done. He seldom made long speeches in Convocation; but gradually his fair-mindedness and his clear-headedness made him a power, and he was placed on many committees. Amongst them was one on which he served much against his own inclination—viz., the Report on the Writings of Bishop Colenso. Another committee of which he was made chairman was the Report upon Ritual. Upon the committee sat men of such different minds as Archdeacon Denison, Dr. Jebb, the late Bishop of Lincoln (then Canon Wordsworth), his great friend Archdeacon Freeman, and others. The Dean made a first draft, and on that was based a report which Convocation accepted, and which was found of value in subsequent discussions. It was a result of his work in the Southern Convocation that he was invited to take a seat on several Royal Commissions.

In 1863 he was a member of the Royal Commission

on Clerical Subscription, upon which sat Dr. Lushington, Lord Lyttelton, the late Chief Justice Coleridge, Thirlwall, Sir Joseph Napier, and others. "The sweetest and gentlest of mankind," as the Dean used to call him, Archbishop Longley, was in the chair; and he used to tell how, when all forms of clerical subscription which had been proposed, had broken down under the fierce light of criticism, some one took up by chance the rejected form that Sir Joseph Napier had proposed, and said, "Well, really, this form of Sir Joseph Napier's embodies all we want." It was read over, and with some very slight modification was finally adopted.

Another Royal Commission upon which he served both with use and honour was the Ritual Commission appointed in 1867. This Ritual Commission dragged on for a weary length of one hundred and eight meetings. and its final report was not presented till after the Dean had been consecrated Bishop. In the constant railway journeys this Commission involved, he began a habit which served him in good stead in later years, the habit of writing legibly whilst the train was in motion. It was only by this means that he was enabled to keep his golden rule of answering all letters by return of post. secretary of that Commission writes, that "Goodwin, first as Dean, afterwards as Bishop, was one of the most active and leading members of the Commission, and I remember well that in particular he drew up a most important paper in which he turned to account his high mathematical abilities on the question of Eastertide." Dean Stanley, also a member of the Commission, found that Goodwin was a very great help from the confidence which all his colleagues placed in his clear good sense and reasonableness. He was known to belong to no one party of the Church, and this increased their faith in his judgment. "Indeed," added Stanley, "if I wanted to bring anything forward which I knew would certainly be otherwise opposed by Wilberforce or Tait, I used to put the suggestion into Harvey Goodwin's hands, and the thing was carried."

It will be remembered that Bishop Goodwin signed the Minority Report of that commission with reference to the Athanasian. Creed, and in signing the report he wrote as follows: "I desire to express my dissent from two of the results at which the commissioners have arrived:—

- "I. With regard to the ornaments rubric. This direction has been and may be in future a fruitful source of trouble and contention, and I think that it ought to have been amended.
- "2. With regard to the Athanasian Creed. It may be doubted whether the consideration of this subject was within the limits of Your Majesty's Commission; but the commissioners having determined so to regard it, I regret that it was not found possible to arrive at a more satisfactory solution of the difficulty, which many persons feel, than the addition of a note, which I venture to think is incomplete as an explanation, and insufficient to meet the scruples of those who object to the public recitation of this confession of our Christian faith."

In the matter of the suggestion of change in the lessons, Dean Goodwin's help was very notable. He used to speak of one or two alternative lessons that he had real pleasure in seeing added, and which had occurred to no other member of the committee as profitable. In this connection it may be interesting to note that at the time the new Lectionary was going through the Pitt Press, Mr. Clay, the Director, was in considerable difficulty. A very large edition of the Bible had just been

printed, and was likely to prove useless, as people were naturally anxious to read their Bibles according to the new arrangement of lessons. He consulted Goodwin, who, after some thought, suggested the present arrangement of the Cambridge Lectionary Bible.

The fame that he had won at St. Edward's as a preacher followed him to Ely, and he was constantly being asked to preach for special objects both in London and in the diocese. He was Select Preacher at St. Mary's more than once after he left Cambridge. On one of these occasions, when staying with the Master of Trinity, Dr. Whewell, so interesting a testimony to his old St. Edward's work and the power of his sermons was given by a guest, that it may be quoted in the words of one who was present:—

"On the Sunday, Dr. Whewell had asked people from the country or the neighbourhood who he knew would enjoy Harvey Goodwin's sermon, some to luncheon, some to dine and sleep. After luncheon, one of the party, a country squire, took me aside, and told me how he had come from Eton to Trinity College, that he had never worked, and did not intend to work, but only wished to take his degree, and to pass the time pleasantly. He came up on a Saturday, and on Sunday he had a breakfast party of his own friends in his rooms at 12 o'clock. When the eating, the smoking, and singing were over, and his party was about to disperse, he said, 'What do fellows do on a Sunday?' Some answered, 'The correct thing is to hear Harvey Goodwin preach: he is now Select Preacher at St. Mary's.' My friend answered, 'Preaching is not much in my line; but if any one will take me, I will go.' He went, and he could point me out the exact place where he sat. From the time that the text was given out to the end of the sermon he was riveted to the preacher; his voice, his earnest manner, his sound sense and teaching—all appealed to him as no other voice ever had done. He returned to his rooms a changed man, and from that day he dated all and everything that was good in him. He had never missed an opportunity of hearing Harvey Goodwin preach: he had often gone fifty miles for that privilege. He bought all books or pamphlets that Harvey Goodwin wrote."

While Goodwin was Dean of Ely he became connected, in an interesting way, with Uppingham School, and commenced a life-long friendship with the headmaster, Edward Thring. Witts and Thring, both of them King's men, were friends, and when Witts gave up his work at St. Giles in 1861, and went to help Thring at Uppingham with his wealth, as well as with his loving-kindness and enthusiasm for education, he introduced his friend the Dean to the headmaster. It was owing to Witts being at Uppingham that the Dean sent two of his sons to be educated there, feeling sure, as he once said, "that even if they turned out dunces, they would at least know two of the worthiest men he knew."

As long as his sons were at Uppingham, Goodwin went over on the greater school occasions, and there are those who were boys at Uppingham then who will remember well how genial and humorous his speeches were in Great School, how forcible and interesting his sermons in School Chapel. The Dean had almost as great a gift of putting himself on good terms with the lads on a school speech day, as he had with the working men at a Church Congress. The last occasion on which the Bishop of Carlisle visited Uppingham was the funeral of the headmaster.

Between the Dean and the Bishop of Ely the most

cordial relations were maintained. Bishop Turton, who died in 1864, was succeeded by Harold Browne, an old and valued Cambridge friend. "So much nonsense," wrote Goodwin, "has been talked about the congé d'élire that some time after the appointment of Bishop Browne, the form for whose congé d'élire the Dean, with an alteration of a word or two, had been able to sign and return to Her Majesty with a clear conscience, I wrote an article in the Contemporary Review in which I printed verbatim all the documents used in the process of his election." The Dean as heartily welcomed the Bishop as the Bishop rejoiced in the Dean, and one of the special ways in which Goodwin was able to give Dr. Browne help, was in the organisation and working of the Diocesan Conference—an experiment which resulted in unqualified success.

Goodwin's interest in literature and science led him gladly to take part in the formation, in various parts of the diocese, of literary clubs and scientific societies. Almost his last act as Dean of Ely was to deliver an address at the re-opening of the Wisbech Museum on the last day of May 1869. On this occasion the valuable collection of books, coins, and vases, lately bequeathed by Chauncey Hare Townshend, gave the Dean an opportunity of defining his ideas of what a museum ought to be. He scouted the notion that it was a collection of curiosities for amusement. an educational institution or it was nothing. A museum well arranged was what the illustrations are to the letterpress of a book of science and art. He compared the old days of Montagu House, which he had known as a boy, with the British Museum and South Kensington of our day; and from the moral that it was a priest who superintended the great museum which Ptolemy Philadelphus founded at Alexandria in B.C. 280, and that it was a

Christian priest who had founded the Wisbech Museum, he thus concluded: "Your latest benefactor was in Holy Orders. The parish priests of Wisbech have ever been supporters of the institution, and the character of a Christian priest is the highest and most honourable of those belonging to him who now addresses you. therefore, I venture to draw the following moral, namely, that the interests of art and science and religion are essentially one; they are brothers in the same divine family; they tend, each in its own department and in its own degree, to the happiness of men and the honour of God: and though here in this imperfect condition of human life there may sometimes appear to be a quarrel in the family, though science may sometimes sneer at religion, and religion may return the sneer with a feeling of suspicion and dislike, still, even now, it is possible to see how good and right it is that these brethren should dwell together in unity; and in a higher condition of being we shall doubtless know the meaning of that unity better than we do now, and we shall see that all that is good and beautiful and true must be at unity in itself, because it all originates from one source-namely, the perfect will of the One Holy and Almighty God."

But it was not only the Cathedral and its services, the Cathedral Works, the Local Board and Board of Guardians at Ely, the Committees of Convocation or Royal Commissions, the delivery of sermons and lectures that occupied this liver and lover of laborious days. He found time to keep his pen busy with original literary work. The Memoir of his friend, Bishop Mackenzie, a Commentary on St. Luke's Gospel, Essays on the Pentateuch, and a translation of the "De Imitatione" were written at Ely.

The Dean's happiness centred in his home life; here the

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affectionate part of his nature was chiefly called out, and found expression. The very shyness of the man found full relief in his inner family circle. He was never so happy, so perfectly natural, so completely himself and himself at his best, as he was in the company of his sons and daughters. From very early times he had made them understand that they were not only his children but his companions and his helpers.

Writing to his eldest daughter on her twelfth birthday, in a letter full of gentle monition to begin to be up and doing her Heavenly Father's business, he says: "I daresay you can hardly believe that you are twelve years old: it makes you almost a young woman, and as I think upon your advanced age I hope that your mother and I may find in you more and more of a little companion."

There were many kind neighbours at Ely; but there were few little playmates for the Deanery children, who, deprived of their most intimate friends by the move to Ely, were determined not to be cheated of the Christmas parties to which they had been accustomed at Cambridge. Their father must write a play, and Canon Selwyn and their friends, the Millers, must help them to act it. Accordingly three little dramas were produced for them; all brimful of fun and hits at the special failings or excellencies of the actors. The Dean was in his element: he was play-writer, prompter, stage-manager, and good genius of the evening in one.

It was in the holidays that the Dean was at his merriest. In early Cambridge days, when he had less money to spare for such pleasure-trips, he had discovered that Felix-stowe on the Suffolk coast was an admirable place for Midsummer holidays. The first summer at the Deanery was their last for a visit to "Mesopotamia," as the Dean

had called it. Of Felixstowe in those days he has left a record in five humourous letters which he wrote in 1854 to the editor of an imaginary newspaper, partly for his own amusement, partly for the sake of his children. Throughout these sketches can be seen the close observation of simple things and human character, the quiet humour and delight in fun which were always a part of Goodwin's character, and which were never so strongly marked as when he was on a holiday, in company with his wife and children.

There was, however, as the Dean came to find, no such absolutely healthful change as the change scene that a Continental trip afforded. In the summer of 1863 he took his first tour to Italy, in company with his wife and eldest daughter. His journal is interesting as showing the temper of the man who has thrown all care to the wind and enjoys each day to the full, mosquitoes and heat notwithstanding. It shows the Dean, too, as being able to get on with all sorts and conditions of men at first sight. It has been said that he had not the genius of making friends outside his home circle. It certainly would appear from this journal that he had the genius of making acquaintances of the friendliest kind at a moment's notice—the genius, in short, of being sociable.

It is evident from the journal that history has little fascination for him; the imaginative and literary side of his nature is rarely appealed to as he passes on his way through Italy. What interests him is architecture. Professor Willis, and the love of Gothic which he had learned from him, are constantly present. The octagon lantern at Ely haunts him. At Rheims and Rouen alike the wooden and lead-covered fleche is looked at with a view to the possibilities of Ely needing such an addition

to its lantern. The want of harmony in the windows of the clerestory of Rheims reminds him of the same want in the windows at Ely; but though the notes are only jottings in a journal, it is clear the Dean has an architect's

eye and has his own ideas upon the elements of true

Gothic.

Between 1867 and 1868 two other Continental trips were taken, the first to Switzerland, the second to Rome. On these holiday expeditions the Dean and his wife had the pleasure of being able to take with them both their elder girls. The last summer they were at Ely, 1868, they turned their steps, as if prophetically, northward to Cumberland. They took Nab Cottage at Rydal, with its memories of De Quincey and Hartley Coleridge, and there, favoured by an exceptionally fine summer, they spent three very happy months, and thoroughly explored the English Lake district, little knowing how closely they would soon be connected with it.

CHAPTER IX.

BISHOP OF CARLISLE.

1869.

I N October 1869 Bishop Waldegrave was released from his terrible sufferings, and the See of Carlisle fell vacant. A few days later, when Goodwin and his wife were staying at Hereford with Dr. and Mrs. Atlay, he received the following letter from Mr. Gladstone:—

" Most Private.

"HAWARDEN CASTLE, CHESTER, October 10th, 1869.

"MY DEAR DEAN OF ELY,—I have to propose to you, with the sanction of Her Majesty, that you should be nominated to the Chapter of Carlisle as successor to the deceased Bishop of the Diocese.

"It is very gratifying to me on personal grounds to carry this proposal. But justice to you as well as to the Church, requires me to state explicitly that my recommendations to the Crown have been prompted by no human respect or consideration whatever. It has been simply the result of a most earnest desire to find in these days of special need, that for which there is always need enough, the person whose appointment would be, all things considered, most for the glory of God and the edification of Christian souls. Accept, if you accept the proposal, along with it my most earnest good wishes for that outpouring upon you of all the

gifts of grace and wisdom which can adorn the Apostolic office.

"Believe me, with much regard,

"Sincerely yours,

"W. E. GLADSTONE."

It was with mixed feelings that the Dean and his wife read that letter, and, as he afterwards wrote, "I don't envy any one the feelings which my own experience leads me to connect with the acceptance of the office of a bishop. man must be exceedingly self-confident or careless, or else supported in a wonderful manner by the grace of God, if he does not feel utterly overwhelmed by the burden of responsibility which he is conscious of having undertaken." He replied to Mr. Gladstone that his principle through life had been not to shrink from work for which those who had had the opportunity of judging considered him fit, and upon this principle he accepted the post proposed to him: From Hereford he went straight to Hawarden, where he found Mr. Gladstone "all kindness." Thence he returned to Ely, only calling on his way to see his old friend, Dr. Howson, the Dean of Chester, and to ask him to preach the sermon on his Consecration.

On October 12th the *Times* wrote: "We are informed Dean Goodwin will be the new Bishop of Carlisle. Besides his University attainments, Dr. Goodwin exerted great religious influence in the town of Cambridge as an eloquent and powerful preacher. He has never been prominently known in connection with party controversies, and is a divine whose energy is likely to sustain and extend the benevolent designs of the late Bishop Waldegrave for the benefit of the diocese."

The year 1868 had been an annus mirabilis for bishopmaking. Under Disraeli's administration, Dr. Atlay had gone to Hereford, Dr. Magee to Peterborough, Dr. Tait to Canterbury, Dr. Jackson to London, and Dr. Wordsworth But 1869 was an annus mirabilior. to Lincoln. Gladstone had advised the Queen to send Dr. Moberly to Salisbury, Dr. Wilberforce to Winchester, Dr. Mackarness to Oxford, Lord Arthur Hervey to Bath and Wells, and Dr. Temple to Exeter. This last appointment had produced some alarm in ecclesiastical circles. It was, therefore, a real relief to many Churchmen when they found that a man like the Dean of Ely, at once large-hearted in his sympathies and tolerant in his views, and at the same time unquestionably orthodox and staunch to the Church principles of the Reformation, had been raised to the episcopal bench. In the Diocese of Carlisle, especially, there had been some alarm lest an extreme man should come from the south, and stir up strife rather than heal divisions. This fear Mr. George Moore had expressed in a letter to the Prime Minister. Mr. Gladstone's answer was conclusive:—

"HAWARDEN CASTLE, CHESTER, October 9th, 1869.

"DEAR SIR,—I have received your letter with pleasure. . . . You need have no fear, I can assure you, that any one will be appointed to the See of Carlisle who will stir up party animosities in that Diocese. I have great hopes that it will be possible to secure for it an active, able, pious, and distinguished man, an eloquent preacher, wholly unconnected with our internal disputes and thoroughly capable of appreciating the ecclesiastical sympathies which prevail in the diocese, as I am aware, to a great extent; while at the same time he would take care that justice should be done to all.

"With my wife's kind regards,

" I remain, dear Mr. Moore,

"Faithfully yours,

"W. E. GLADSTONE."

Meanwhile, if the appointment gave general satisfaction, there was great grief in the Isle of Ely at the loss which it entailed. The general regret took the shape of various addresses.

One came from the Committee of the Ely Schools, expressive of their gratitude for his efforts in their behalf; another from the Ely Board of Works; a third from the Trustees and Managers of the Ely Savings' Bank to their departing President; a fourth from the Governors of Parson's Charity, acknowledging his services as ex-officio governor; a fifth from the Managers of the Dispensary, recognising his work as prime mover in its beneficent Numerous letters also arrived which show operations. what a blank the writers felt that the Dean's removal would leave behind in Ely and the diocese. "What shall we do without you at our festivals, our conferences, everything, in fact, that goes on at Ely?" wrote Gerald Vesey. Sir Gilbert Scott writes: "As an individual, I view the change with unmixed regret, as the loss of-what shall I say?—a master and director whom it has been one of my greatest privileges to serve." Bishop Harold Browne wrote: "I am very glad and very sorry. Which is uppermost, selfish sorrow or public-spirited joy? I wish you were not going quite so far, and then the joy would be clearly at the top. I did feel, when I heard of Mackarness for Oxford, and talk about a man I had never heard of for Carlisle, that it was a shame that you should again be passed over. So on the whole I let the joy have its way. Gladstone has really done nobly to take my dean and archdeacon, but they are such a dean and archdeacon as will leave a sad void—and who can fill it?"

From both the archbishops and nearly all the bishops, Goodwin received warm congratulations. All felt that they had gained a helper in the new Bishop of Carlisle. Bishop Wordsworth's letter is so full of satisfaction that it may be quoted here.

"RISEHOLME, LINCOLN, October 20th, 1867.

"MY DEAR DEAN,—Let me be allowed to express the joy and thankfulness with which the good news of your appointment to the See of Carlisle has been received in this house. Among the many trials of the time this is a great consolation. Do not, pray, write to answer this, but believe me

"Yours faithfully and fraternally,
"C. LINCOLN."

Congratulations came from men of very different ecclesiastical views, from clergymen who stood so far asunder as Dean Hook, Burgon, and Dr. Chase. Dean Hook wrote: "I do heartily rejoice to hear that we shall have one Briton more on the Episcopal bench. Few things for a long time have on public grounds given me more satisfaction. One good thing, or bad, your appointment has done. I was penning a severe paragraph upon an unprincipled Prime Minister. I shall now modify my expression, though the appointment of Temple by a man who took a leading part in the proceedings against Hampden, evinces not only want of principle, but the spirit of a persecutor. I do not see the policy of driving the old High Churchmen like myself into the hands of the Vatican party. But if there is to be war, though I am too old, perhaps, to take the lead, I can, by lifting up my hands, assist the combatants."

When men of very varying views combine in expressing satisfaction with an ecclesiastical appointment, it is strong evidence the person appointed commands general confidence as a fair-judging, tolerant man; it is also absolute proof, that, in the estimation of the writers, the new Bishop was no partisan, but would prove a gain for all parties. It is clear, too, from the letters of the Right Hon. H. S. Walpole, Sir Stephen Glynne, Lord Rollo, Lord Stanhope, Sir Joseph Napier, and Mr. Beresford Hope that they felt a strong man had been put at the head of one of the dioceses in a time when strong men were sorely needed. Lord Stanhope's letter contains the following sentence: "I have more than once observed to several of my. colleagues in the Ritual Commission how valuable an addition you would be to the episcopal bench, and I found them respond most fully to that idea. I rejoice to think that our aspirations are now accomplished."

Some of the letters which the new Bishop received show that, in the opinion of those who wrote them, Harvey Goodwin deserved a more conspicuous and important sphere than the Diocese of Carlisle. One writer suggests that the smallness of his diocese is to be regretted, but it will at least leave leisure for literary work. Another hopes that though it is far from London, it will at any rate not be entirely unpleasant to shepherd his flock amid the scenery of the English Lakes. Others scarcely conceal the feeling that it is little less than banishment, and that the Dean is rather to be commiserated than congratulated. "I feel," writes Erskine Clarke, "it must be an act of some self-denial to go into such far north and rather barbarous regions, but I am sure that your episcopate will be a great blessing and gain to Churchmen there, and to the whole northern province, where something of a different tone has been sadly needed since the translation of Archbishop Longley." The sinister hint which this last letter conveys might have been pushed away, if it had come alone. But it was confirmed from other quarters. "Until quite modern times," says Dr.

Cookson of St. Peter's, himself a Cumberland man, speaking of the Carlisle Diocese, "the clergy were generally unlearned, and little above the farmers with whom they mostly associated. That exemplary and apostolic man, Bishop Blomfield, wrought a change among them as far as a change could be wrought by one energetic mind, but there is still a great deal to be done amongst a large class, who have never had a University education, and who live on cures in remote parts of the diocese." Dr. Gunson, of Christ's, had still greater difficulty in congratulating his friend. "I hope," says he, "you may have much pleasant work and many happy days at Rose Castle; but there is one great and unpleasant difficulty in the diocese, and that is the prevalence of intemperance among the clergy. I hope that I live in an exceptionally bad part of the diocese in this respect: but certainly my personal experience in the matter is a very painful one. Many of the clergy are not graduates of any university, and in consequence lack general culture and refinement, and in too many cases descend to the level of their flocks in the moral scale. This will undoubtedly be a great source of trouble to you. . . . I wish I could have truly given a more hopeful picture of your diocese."

The position of the Cumberland clergy, sixty years ago, was in many ways peculiar to the diocese. They were in part the natural result of the impoverishment of the diocese at the time of the fall of the conventual houses; and in part the product of those old pastoral republics that peopled the valleys and hills in the good old days of the Cumberland and Westmorland estatesmen.

In those days, when for lack of settled stipend the dalesmen taxed their tiny holdings for what was called "chapel-wage," and, adding thereto "sark," "whittlegate,"

and "gusegate," or right to shirting, and knife and fork, and a few geese on the common, maintained their own lay-reader, to be parson, schoolmaster, and lawyer in one. it was not unnatural that the farmers should choose out of their own number the reader they wished to present to the Bishop. It was not always the fool of the family by any means who was so chosen; it was rather the lad who. being too weakly to go to the fells with the sheep, had time to study and become "beuk-larned," to be able to "dea a bit at Latten. Greek and sec like." And thus the readers or priests of Cumberland and Westmorland were drawn from the people. The poverty of the dales and their sparse populations had, when the rectorial tithe was withdrawn, failed to keep up the poor churches, as any one, may see who reads Bishop Nicholson's visitation, made in With the disorder and squalor of poverty and ruin in their parish churches, a lower idea of the sacred office of village priest and of sacred ordinances had prevailed. There were, it is true, here and there "wonderful Walkers," as in Donnerdale, and such pattern parsons as the Sympson of Wythburn, whose portrait Wordsworth drew in his "Excursion," within memories of living tradition; but side by side with these, had been found "dalepriests "-the word priest has steadily survived since Roman Catholic times—who had to eke out their slender living by selling ale at the Church House on Sunday, and who would break off from some well-known old rant or lilt with. "I must away to preach now, and will soon be back again." There were others who would come down to the public house on Saturday night, wrestle with the toughest fellow in the tap-room, and after flinging him would return to prepare the next day's discourse, and others who would sometimes dine not wisely but too well with their flock who had "gethered for sarvice-time," get "stiddit" up the

aisle and gallop through the prayers and then rattle through a homily which they prefaced with such words as these, "Now mind, my friends, you must do as I say, and not as I do."

In 1869 the Diocese of Carlisle was still passing through a transition stage. The "dale reader" was dying out; his place was being taken by the ordained clergymen. But there yet remained the old complete separation between the so-called country gentry and the clergy. The latter were too poor to buy books; they possessed no means of going beyond the bounds of their parishes, except on foot, or by a possible lift in a market cart. The clergyman was still thrown upon the farm for social intercourse. Very noble that intercourse at times proved to be, for the estatesmen were, in many instances, gentlemen in heart and soul, and wise and shrewd above their class. Sometimes, however, it was the reverse; and, though the estatesman had great virtues, he had his vice, and this was also great. Drinking was considered no sin, either in priest or people, at no very distant date. Residents near Keswick remember the time, less than forty years ago, when out of eight neighbouring clergy only two were sober men.

There was, therefore, it is to be feared, some truth in the picture which Dr. Gunson drew of the habits of many of the clergy in the Diocese of Carlisle. But such a letter would probably only give spur to the Dean's determination to go north and do what he could to raise the standard of the clergy and of Church life. Sundry hints were also thrown out in the midst of congratulations as to the possibility of difficulties in connection with the Cathedral and its staff.

As a matter of fact, no such difficulties occurred. Goodwin was the last man to feel that it was necessary to see eye to eye in matters doctrinal before mutual regard was possible. He received a kindly letter of welcome from Dean Close, and their relations throughout were perfectly friendly.

Much that the Bishop had been told about the ignorance of the clergy proved to be exaggerated. The extreme poverty of the livings and the meanness of the parsonages, had made it almost impossible for Bishop Waldegrave to obtain such a number of University candidates for Ordination as other dioceses, more fortunate in their circumstances, could command; but a body of clergy, who reckoned amongst their number two learned Church historians, three distinguished archæologists, a famous artist, two excellent archdeacons, and many devoted parish priests, was not the "degraded ministry" which a Church newspaper described as awaiting Goodwin's arrival. Two weak points in the diocesan machinery were pointed out, when it was urged upon the new Bishop to "take active steps for increasing the value of livings in his diocese," and for "raising the standard of examination for Holy Orders, not merely above what it had been lately, but above the usual level throughout England." How those two weak points in the clerical organisation of the diocese were amended, the Bishop's Ordination lists, and the work done by the Diocesan Church Extension Society during his episcopate, bear striking witness. however, in justice, not be forgotten that in this last matter Bishop Goodwin built on the foundations which Bishop Waldegrave had laid.

So, in humble dependence upon God's gift of the Holy Spirit, and with good courage, Harvey Goodwin embarked upon his arduous work, beginning life over again in a land that loves not strangers and does not easily believe that any good can come out of the south country. As for the household, though there were tears in secret, they were

so busily engaged in farewell entertainments, and in all the packing arrangements, that they had little time to realise their position, till the stalwart Yorkshireman and his vans and horses were at the Deanery door ready to effect the move. The children poured forth their griefs to him, and found comfort where they least expected it. "Oh," said he, "you mustn't take on so, or talk so sadly about it; this is what I call a comfortable move. You know in nine cases out of ten when I am engaged on a job like this, it is because of a death or a bankruptcy or something of that sort; but this is all as it should be; this is going from good to better. No, no! This is what I call a comfortable move."

Meanwhile the Bishop-elect had invited the Rev. J. E. Prescott (now Archdeacon of Carlisle), who, though personally unknown to him, had been recommended to him by his excellent work in the Bishop's former parish of St. Edward's, and his old friend, the Rev. A. B. C. Chalker, then Rector of North Benfleet, Chelmsford, to act as his chaplains. Both Mr. Prescott and Mr. Chalker afterwards followed the Bishop to the north, and until the day of his death served their diocesan in the same loyal, hearty, and unselfish manner. On October 29th, 1869, Canon Chalker thus wrote to the "Bishop Designate":—

"I scarcely know with which to begin, with the expression of my thanks to you or with the expression of my willingness. I shall indeed be glad to act as one of your chaplains; the honour you confer on me is very great, and my best shall always be at your service. Nothing can give a more congenial purpose to my life than to act with you and for you in any way within my power, and at any time you give me the privilege of doing so. For I know I shall be able to do so unreservedly and with heartiness."

On Advent Sunday, November 21st, 1869, the Dean preached his farewell sermon in Ely Cathedral. If nothing else in that discourse, which had few references to his Ely work, remained with the hearers, at least the text would be remembered. The preacher had well chosen the very last verse of the Book of the Revelations, and as he concluded his sermon his voice rose, and in an impressive manner he used the words of the text as his farewell blessing—"The grace of the Lord Jesus Christ be with you all. Amen."

The confirmation of the Dean and Chapter's election of the new Bishop of Carlisle took place at York Minster, on November 20th. The Consecration was held on the following day, St. Andrew's Day. In spite of a bitterly cold morning, with snow upon the ground, a very large number of friends and others witnessed the ceremony. The Bishop had not only many of his old friends present at the ceremony; in imagination, the face of that dear mother, who had been as it were the guardian angel of his boyhood, was gazing on the solemn consecration. tried," says the Bishop, "to fancy that the spirit of my mother was present. She had been with me in that building, which was her pride and joy as a Yorkshire woman, forty-five years before, and had talked to me of its glory and beauty. Perhaps she was not far away on the solemn occasion. How happy would she have been in olden days could she have known what was to come to pass in the fulness of time!"

The Dean of Chester in his sermon alluded to the well-balanced mind of one who was called at a critical time to be an overseer of the flock, and whose past history showed that he could distinguish in just proportion after the manner of St. Paul between rule and principle. "It was," said the preacher, "a benefit to the Church that

there should be placed among her bishops one to whom the methods of scientific inquiry were familiar, and who could deal with them, not only in a religious spirit, but with actual knowledge. And yet no one could be more unlike a mere speculative student than he who had been appointed to fill one of the northern sees. His practical preaching at Cambridge and his power among young men were pledges of that loving, personal influence which guided a diocese for good. One thing more might be specified of no small moment—namely, a wide acquaintance with the theological questions of the day, and an active participation in the discussion of some of them, especially the intellectual subjects which at this crisis assumed peculiar prominence, and all this without any record of harsh conflict or uncharitable words.

"In fact, the past career to which this slight allusion was made might be taken to refute the mischievous fallacy that there cannot be religious seal and activity except in combination with some extreme position in theology.

"One of the best supplications they could offer up for a bishop at the moment of his consecration, was that he might be conscious of his own weakness and look up to God for his strength, so that the Apostle's own experience might be his, 'when I am weak, then am I strong.'"

Dean Howson knew his friend; he knew that beneath that rather brusque and confident exterior there was real humility, deep sense of his own insufficiency, and daily dependence on other than mere earthly help. The words went home. The very first public utterance of the Bishop in his diocese was a sermon at his enthronement in Carlisle Cathedral, based on these same words, from 2 Cor. xii. 10.

The Goodwin party broke up next day; the boys went back to school and college; the girls and their mother took train for Keswick, where they rested while Rose Castle was being made ready to receive them. The Bishop went to London to await Her Majesty's summons for the "kissing of hands."

On December 11th, 1869, he was summoned to Windsor, in conjunction with Bishop Wilberforce, who had been called upon to do homage for his new See of Winchester, and to be installed as Prelate of the Order of the Garter, and there Harvey Goodwin did homage for his See of Carlisle. The Bishop always remembered how, while waiting in the corridor of the castle till the Queen was ready to receive them, Wilberforce said, "Let us sit down. We may have some time to wait, and I am very tired." "You tired!" said the Bishop of Carlisle; "I fancied you were never tired." "Never tired!" was the rejoinder. "I can assure you I pass my life in a chronic state of fatigue."

From Windsor the Bishop hurried back to Carlisle. Wednesday, December 15th, 1869, was fixed for his enthronement. It is an interesting ceremony in that old border city of the Red King, for it involves three separate installations. First the bishop is installed in his throne as bishop of the diocese; then on the south side of the entrance to the choir, in the stall, which in most other cathedrals is assigned to the dean, as representing the Abbot of the Monastery, which originally he was; and, lastly, he is conducted to the Chapter House (or to the building called the Fratry, which represents the Chapter House), and is there placed in the chair of honour at the table, and is apparently recognised as head of the Chapter. To this last part of the ceremony only the clergy are admitted.

The ceremony of enthronement had been entirely bereft of public interest for over a hundred years past, by the practice of installation by proxy. The new Bishop felt that an installation by proxy, on such a solemn occasion, was neither comely nor creditable. He therefore wished to make it a public occasion. His predecessor, Bishop Waldegrave, had, it is true, insisted on being personally installed, but the installation had been in private. Dean Close fell in with the Bishop's wishes. The Mayor and Corporation determined to attend, and a large and interested congregation were assembled to hear the first words of their new spiritual chief.

He preached from the text, "When I am weak, then am I strong," which had sounded continually in his ears since his consecration at York Minster. He spoke first of the reason that had led him to make the ceremony of enthronisation a public one, then touched on the life and work of the pious prelate he succeeded.

"Your late bishop, Christian brethren, has left us the best legacy he possibly could leave, the monument of a life spent for God. The memory of a life so pure, so holy, so devoted, must in itself be a peculiar blessing, because it is so powerful a stimulant and so effective as an example."

He spoke of the labours of the late bishop to improve the condition of the clergy, of his success in the building of churches and parsonages, and of the machinery he had set in motion. "No one," said he, "has more cause for gratitude than myself. Bishop Waldegrave's efforts will make me ashamed of inactivity, and will lead me to pray for grace to follow his good example."

Speaking of the Church of England, her strength and her weakness, he freely admitted the existence of a growing hostility to her establishment; but he felt constrained to confess with shame, that the greatest cause of the weakness at this day was not so much infidelity or hate from without, as a want of unity, charity, and humility among those who are within.

He thanked God, "the weakness was not so great nor the disease so deep as some persons supposed; a few cases of cold, unhallowed speculation; a few glaring breaches of order; a few hankerers after doctrines and ceremonies which the Church of England thought fit to repudiate; a few deserters to the Church of Rome or to the wide waste of unbelief; of course such phenomena caused much stir upon the surface as seen by the newspaper reflection; but go into a thousand parishes where the earnest parish priest is working, look at the thousand schools of which the earnest parish priest was the moving spirit and life, and the churches which were built and being built, and which, if they are all free and can be filled, are being filled, and it will, I believe, be seen, nay, is admitted, that, judged by any test of a living or dead church, the church is alive and is enormously strong."

Passing to the need of all our endowments, mental as well as spiritual, for the work of the ministry, he said: "I believe there never was a time when we needed more than now men strong in natural endowments and acquired knowledge to do the work of the Church. The truth of Christ had difficulties to contend with, of history, of facts of science, the result not of enmity, but of progress, of human investigation and progress in the world of thought. These difficulties must be faced and dealt with bravely and impartially by strong men, well girt, not only with the sword of the Spirit, but also with the weapons of human fabrication; and therefore it is that I utterly repudiate the notion that weak, ignorant, and uneducated men could do the whole of Christ's work."

"All substantial unity," continued the Bishop, "would be impossible if it required absolute identity of opinion on all religious questions"; for there were many points in religion as well as philosophy upon which men had differed, and ever would differ until the end of time. Therefore he thought it was hopeless to expect identity of opinion, and as a bishop he had no right to expect it, though, said he, "I do expect to find identity upon the great doctrines of the Christian faith, and upon those points which have been distinctly ruled by the Church of England."

He added memorable words to which he never gave the lie through all the twenty-three years of his episcopate.

"I will endeavour to deal justly and not to think worse of a man because on some points his opinions may be different from my own. Let me only be persuaded that a man rests upon Christ, that Christ is to him as He was to the Apostles, the beginning and the end, the first and the last, that he has no other aim and purpose but to make men know the Cross of Christ and the power of God unto salvation; and then that man shall have my sympathy and support, so help me God!"

At the conclusion of the second installation and the Cathedral service, the Bishop was installed in the Fratry, and took the opportunity of thanking the clergy for their presence, and of inviting them cordially to Rose Castle, which he could promise should always have its portcullis up for them to pass under, and which they should find provisioned as every Border fortress ought to be. Turning to the Cathedral body, he gave them some account of the choir at Ely Cathedral, and expressed a wish that he might be favoured with a copy of the music each Wednesday afternoon he was able to attend the Cathedral service. He ended by cautioning all against mistaking his short sight as a wish to cut them, if, as might happen, he should chance to pass them without recognition.

CHAPTER X.

CARLISLE.

1870-1871.

No estimate can be formed of the work done by the Bishop without some knowledge of the condition in which he found the diocese. It would be as little possible to realise the power of the man to combat difficulties, without any acquaintance with the difficulties to be overcome.

It might be imagined from the way in which the Bishop wrote in his pastoral, entitled "The First Year of My Episcopate." that the Church machinery of the diocese was in thorough working order in 1869. Thanks to the efforts of Bishops Percy, Villiers, and Waldegrave, it is true that there was machinery ready to his hand, as well as much life, active work, and effective organisation. Already the Clergy Aid Society, the Education Society, the Church Extension Society were in existence. But it was left to Bishop Goodwin to develop, direct, modify, harmonise, and unify the working of these various societies, and togive all a common aim and common direction under a common head, and, if one dare to say so, to increase their motive power by raising the motives of those whose sympathies were enlisted, and to lift them above party interests into a higher realm, where the one desire to serve God and the people, for the honour and glory of Christ and His Church, was predominant.

Bishop Goodwin came into a diocese that in its modern shape had never yet been welded firmly into one compact whole. In 1856, at the close of Bishop Percy's episcopate, a section of the Chester Diocese, comprising parts of Westmorland, West Cumberland and North Lancashire, was added to the old Diocese of Carlisle, the original limits of which had been for centuries conterminous with the borders of the ancient kingdom of Strathclyde, and in later days corresponded to the Archdeaconry of Carlisle.

The new part of the Diocese of Carlisle had been, under the Bishops of Chester, a kind of "no man's land." If their lordships occasionally drove through the Westmorland dales, their progresses produced little result to the Church. Bishop Sumner, indeed, had once made a regular visitation of this out-of-the-way part of his diocese. His visit had had the effect of substituting a great many more convenient buildings for worship in the dales; but, from the archæologist's point of view, it had done unnecessary mischief by destroying much that would to-day have been of interest in the old mountain chapels.

The uncertain supervision of the Bishops of Chester left the dales, in Church matters, to the mercy of the hill-parson. This relic of the old republics of estatesman neither saw nor felt his "overseer." The chief estatesman was "King o' the dale," and the brother or the son of the chief estatesman was often priest of the dale, adding to the dignity of his office the ancestral authority of his family.

Each hill-parson did that which was right in his own eyes. The idea of having a bishop to look to, or a church organisation to work with, was little thought of in the days when the addition above mentioned was first made to the Diocese of Carlisle. Bishop Percy did what he could. He was a good horseman, and rode round to the various hill chapels and parsonages, but the welcome he obtained

was not always reassuring or very full of comfort. "Good-morning," said Bishop Percy to one of his clergy who was hoeing potatoes in his back-garden. No answer. "Nice day this." "I nivver said it wasn't!" was the surly reply. "I am your bishop, you know." "The devil you are! nivver clapped eyes on bishop befoor, sin' I've been here," was the unceremonious rejoinder. Yet doubtless it was necessary for the dale priest to think as much or more of hoeing potatoes as of salutation to a passer-by. There were many livings at that time that did not exceed £40 per annum; some were of the annual value of £20. When Bishop Goodwin came into the diocese there were still thirty-eight benefices without a parsonage, and thirty-five incumbencies of which the income was less than £100 a year.

Bishop Villiers, who succeeded Bishop Percy, was translated to Durham before he could weld together the old and Bishop Waldegrave followed. the new. His chief aim seems to have been the development and maintenance of spiritual life, wherever he could find opportunity of bringing his pious influence to bear, either on pastor or people. But he also carried on Bishop Percy's effort to augment the smaller livings. Whilst Dean Close, aided by the Ecclesiastical Commissioners, was busy in the redistribution of the capitular revenues, he took in hand a similar work in regard to the episcopal revenues. Ever watchful and energetic in promoting the temporalities of the Church, he introduced the Diocesan Church Extension Society which, during his too short episcopate, did so much, and since has done so much more, to improve the incomes of the clergy, to add to the comfort of congregations, to increase the convenience of churches, and to raise the well-being of the parsonage houses. Bishop Waldegrave was beginning to feel the need of more thorough organisation of the diocese,

when, in the ninth year of his episcopate, he was called to his rest. Before his death, however, he had borrowed a hint from the Worcester Diocese and arranged the Ruridecanal Organisation, which exists at this day and of which his successor made great use.

When Bishop Goodwin entered into his predecessor's labours, he found, as has been said, the germs of much necessary machinery to hand, but he found also that not only was the diocese a difficult one for any combined work, owing to its geographical peculiarities, but that the old leaven of local isolation, surviving from days when railways did not exist and communication was difficult, had gone on working till it had produced a corresponding kind of mental isolation. The clergy too often thought apart, as well as lived and worked apart. This party spirit had not been broken down by either Bishop Waldegrave or Dean Close. Indeed, some said that much of the Church Extension work which these eminently good men had at heart, was marred somewhat by narrowness of party spirit.

Be that as it may, when Bishop Goodwin came to the diocese, he found a good deal of Church activity, but bound in the fetters of party. Sincere and earnest men stood apart from each other, lending little aid to the Christian effort of those from whose opinions they disagreed. Much tact and wisdom were needed to induce all parties to co-operate harmoniously, in order that the whole body of Christ might not suffer harm, and that the mission of the Church might not fail.

It was Bishop Goodwin's good fortune, as it was also his desire, to be able to promote unity in the diocese,—to create harmony in the work of its Church, to establish union between workers for Christ and the Church, and between men of various classes and opinions. Nothing short of his broad views, his wide sympathies, his justice

to all sides, his temperate speech, his common sense, his vigorous personality, backed by his real love of organisation, could, humanly speaking, have effected this unity. Extreme men of either Church party might regret the impartiality by which, at the end of his twenty-three years, he had established peace; but it was a peace that was productive of such practical work for Christ in the diocese as would have been impossible if the war of party had still raged in the midst. And it was a peace that had made itself felt from one end of his rule to the other, producing common interests for clergy and laity alike, in the labour of a common church organisation, and strengthening the idea of loyalty to the chief pastor—the responsible head under Christ—the bishop of the diocese.

It is important to notice this, because the Bishop from first to last was the Bishop, not of men of one school of religious views, nor of the clergy only. He was eminently a Bishop of laymen as well as of clergy. Herein lay one of his powers to promote the unification of Church work in the diocese. When he came to the north, there was not that entente cordiale that now exists between laymen and clergy. Although there were exceptions, the country squire generally, in Cumberland and Westmorland thirty years ago, did not feel that Church work was his business as well as the parson's. The country gentleman, remembering the old "dale priest" days, scarcely realised that that order of things was passing or had passed away, and was not very discriminating. On the other hand, many of the clergy, who were gently born and bred, who had had University training and kept up their reading, felt that the patronage which sometimes was extended to them was a little out of place. Hence there occasionally arose a coldness, an unfriendliness, or an

indifference between the very men who should have pulled together.

The Bishop, while steadily upholding the parson's office, and honouring his work by personal recognition of it, never forgot the claims of the laity to consideration, and held their work also in high honour. By this sympathy with both sides, and by his constant assertion that the interests of clergy and laity alike in Church matters were one, he was able, at the end of his life's labour, to leave behind a different feeling in the diocese between lay and cleric and between class and class. It is certain that the large rising middle-class in the diocese never felt before, as they did under his episcopate, that the Bishop belonged as much to them as to the squire and the parson. The good-humour and simplicity of manner which made him such a favourite at the mass meetings of a Church Congress, won him golden opinions both with the dale farmer and the coal miner. And if, in the eyes of some, his dignity suffered a little at times by his walking about talking familiarly to the miners and their wives at a bazaar, "just like any one else," a great cause was served and a far end gained. He was recognised as the human-hearted Bishop not of some but of all conditions of men.

It is fair to say that, with all his power of work, the Bishop could not have effected what he did in the first few years of his episcopate, to organise and raise the tone of Church work in the diocese, had he not been favoured by two circumstances.

It happened that a very remarkable number of clerical vacancies had to be filled up in those early years. Bishop Goodwin's connection with Cambridge, and the memory of the old St. Edward's days, induced a larger number of young University men to offer themselves for service in the Diocese of Carlisle than any other Bishop could

probably have attracted. A diocese where, as the Bishop put it, "he could find plenty of work and the clergy must live on the scenery," had been in the past somewhat handicapped. Those who followed him to the north were sufficiently numerous to enable him not only to bring University men at once into several parochial charges, but also to raise considerably the standard of requirements for candidates for ordination.

The other circumstance was the carrying into operation of the Elementary Education Act for 1870. The Bishop threw himself heart and soul into the scheme by which alone the voluntary system could weather the storm. His vigorous work in connection with the Church schools at that crisis, and his evident belief in education, commended him much in the eyes of a northern people, who have always believed in the worth of education, and have inherited brains that can be turned to good account. old Cumberland estatesman, suspicious of any foreigner or indeed of any one south of the "Raise Gap," would not "gev his judgment agean t' new Bishopp, but wad summer and winther him furst and then saav." But. cautious though he was, he found, before the winter of 1871 had come, that the Bishop "was t' man in' t' reight pleaace hooivver, for what he'd fettled oop meaist part o't scheuls in't whoale diocess."

The work of the first year of the Bishop's episcopate is summed up in the words of the pastoral he published at Christmas 1870. So long as the voluntary system of schools largely prevails in the diocese, so long as the diocesan inspection in religious knowledge is maintained, so long as the Diocesan Conference holds its annual meeting for counsel and discussion, the work of Bishop Goodwin done between Christmas 1869 and 1870 will be had in remembrance in the Diocese of Carlisle. Others who

rejoice in the revised Table of Lessons for use in Divine Service, who are glad, for example, to hear a passage from the Book of Wisdom on All Saints' Day; who enjoy the shorter form of Church services that has been sanctioned, or approve of the legislative settlement of the Religious Tests in the Universities of Oxford and Cambridge; who are grateful that Lord Sandon's Parishioners' Rights Bill, as originally drafted, was withdrawn, may also think that the Bishop's time was well employed in that year, beyond the four corners of his diocese.

The third Report of the Ritual Commission dealing with the Revision of the Lessons was issued on January 16th, 1869. The Bishop took an early opportunity of commending it to the careful attention of the people of Carlisle by a sermon in the Cathedral, and in his first pastoral very fully described the new Lectionary, explaining why it had been printed before the appearance of the Report upon the Revision of the Rubrics, which latter work had taken a longer period than was expected. "I sincerely think," said he, "when the new Table of Services has been sanctioned by the Legislature, it will be received by both clergy and laity in this diocese alike as a great boon and blessing."

The year 1870 would have been, had Bishop Waldegrave lived, the year of the Triennial Visitation. But Bishop Goodwin felt that a visitation without personal knowledge of the diocese would fail of its purpose. He therefore determined to make a Confirmation tour throughout the Archdeaconry of Westmorland instead, to be followed the ensuing year by a similar Confirmation tour in the Archdeaconry of Carlisle. In writing his circular, announcing the proposed Confirmation in 1870, he said, with regard to the age of candidates: "I do not wish to limit the discretion of the clergy in this particular. Some persons are older

for all spiritual and intellectual purposes at twelve than others at fourteen, and at the same time I think it right to state that my judgment leans to a later rather than an earlier period of life as that which is most edifying for the rite of Confirmation, and I recommend that as a rule candidates should be at least of the age of fourteen or even fifteen years." In the same notice he urges very strongly the need of making the rite of Confirmation lead up to Holy Communion. "It seems to me that a clergyman cannot enforce too strongly or too frequently the necessary connection between Confirmation and the Sacrament of the Lord's Supper."

That the Bishop had good reason to urge this connection was evident from the returns of the number of communicants which he commented on in his Primary Visitation Charge in 1872. "Since I have been amongst you, that is in two years, I have confirmed more than eight thousand persons, and yet the average number of communicants (in the whole diocese), 6345, would seem to be only about three-quarters of the number of persons confirmed during my short episcopate. How can this be? Where are the mass of those who have been confirmed and who ought to be regular communicants?"

Turning to minor matters, the Bishop's love of detail and his belief in decency and order in minor Church matters are strongly marked. "In the course of preparation," he writes, "I should be glad if the clergy would lay great stress upon simplicity and neatness of dress at the time of Confirmation. Girls should wear caps so that the head may be covered at the laying on of hands." With the same desire to add solemnity to what he called the "golden opportunity of Confirmation day," the Bishop departed from the old manner of performing the ceremony. Instead of confirming at once as many as could kneel at

the altar rails, as was the custom aforetime, he confirmed only two candidates at a time, and had his chair so placed that the whole congregation could see.

In the same January 1870, the Bishop issued his appeal for collections in aid of the Carlisle Diocesan Education This society, which was inaugurated in 1855, Society. had improved the system of education in one hundred and fifty elementary schools by means of an organising master, contributed to their building and enlargement, and increased the number of certificated teachers in the In this circular he sounded the note of many diocese. of the impending changes which a comprehensive Education Act would shortly effect. "Two schemes appear to be practically before the country; one of these would sweep away the existing system and substitute the new plan of secular and compulsory education; the other would preserve that which exists and supplement it where necessary, so as to make it equal to all the wants of the population. Of those two schemes I unhesitatingly prefer the latter, and I should deem it a great calamity that a system which has upon the whole worked so well, and done so much to supply our educational needs, should be rudely discarded and replaced by one of a novel and exceedingly doubtful character. But whatever may be the action of the legislature, our duty in the diocese is clear-namely, to make as efficient as we can the system which exists at present."

The comprehensive measure became law the same year, not, however, before the Bishop had obtained through the clergy important statistics in reference to the amount of elementary education going on in the diocese. He found that, partly owing to the absence of large and crowded cities, and partly owing to the native interest in education, the diocese compared well with other dioceses, and that

one in seven of the population were being educated. He ascertained also, that, though the condition of the education was not all that could be desired, and though the school accommodation was often very deficient, the Diocesan Education Society had achieved great successes, and that it had so enlisted the sympathies of the diocese as to multiply indefinitely its capacity for increased utility in the future. He therefore felt no doubt that his appeal would be responded to, and that the necessary five thousand pounds for helping the various elementary schools to improve their accommodation and efficiency would be raised.

On September 26th, the Diocesan Education Society met and determined that such a special fund should be raised; and that, as regards the examination in religious knowledge of the children, now abrogated by the State, an examination committee should be constituted under the chairmanship of Canon Prescott, the Bishop's examining The recent death of Canon Percy left a vacancy in the Cathedral body. This vacant Canonry was offered by the Bishop, in view of the educational crisis and the need of an able man to superintend the special work of religious inspection in the elementary schools, to Mr. Prescott, whom he thus described in his circular on the new Education Act: "He is," said the Bishop, "a gentleman who has been long familiar with educational matters and the practical management of examinations, and who, holding no other preferment, has kindly engaged to devote himself to diocesan work, and especially to put his services at the command of myself and of the Diocesan Society, for educational purposes."

The attitude which the Bishop assumed towards the new Education Act was not hostile. On the contrary, he recognised the difficulties by which the Government was

beset, and was on the whole satisfied with the measure that had been enacted. In a speech delivered at a meeting of the Diocesan Education Society, held in the Grand Jury Room of the Courts at Carlisle on January 6th, 1871, he explained his position. "They might be said still to have religious teaching in schools under a Board. It was the most blessed and glorious thing with regard to the history of this educational discussion, that the people of the country had determined with a voice, the strength and meaning of which no one could doubt, that they would have religion an essential part of teaching in our schools. Therefore don't let us call School Board schools "secular schools." They need not be secular schools; they are not secular schools; they might have the Bible, they might teach the Bible in them; and he would add, if they got good teachers,—there was the turning point of the whole,—if they had religious teachers, God-fearing teachers, teachers who did not regard it as a mere matter of business, teachers who realised the full importance of the work committed to their hand by God and their country, then no Act of Parliament, if it tried, no efforts of secularity. however powerful they might be, could ever make the teaching of the schools secular. The masters and mistresses would impart their own spirit to the schools, so that if they got religious, right-minded masters and mistresses, then under God they would have religious, right-minded education."

It is clear that the Bishop felt strongly the need of this supply of right-minded teachers for elementary schools. He on many occasions talked of the possibility of a Training College for this special purpose. He said that the system of earning grants by results would almost inevitably tend to press forward the secular to the exclusion of the religious and moral side of elementary education,—

"to give," as he put it in his Primary Visitation Charge, "a preponderant amount of care to those subjects which tell directly upon the Government Examination and upon the money earnings of the school." He believed that Training Colleges for the hearts as well as for the heads of teachers were needed. "I really do not see," he said, in the same Primary Visitation Charge, "how the schools of this diocese are to be supplied, until we can establish a college for our own wants. I shall not go into minute particulars upon this occasion, but I may state in general that I have made inquiry upon the subject, and I believe that the first expense of establishing a college of forty students,—and it would not be wise to establish one upon a smaller scale,—would be something like £10,000."

This dream was never an accomplished fact; but the energetic action he took in 1870 to forestall Government requirements, ended in his raising within the year £4,500 of the £5,000 on which he had set his mind. He had formed his opinion, and he spoke with no unhesitating voice. "I do not doubt," he wrote in his first pastoral letter, "that upon the whole, the old system, supplemented and strengthened, is the best for us, and I intend to leave no stone unturned for the purpose of making that system as complete and efficient as possible."

It was a happy chance that allowed the Bishop so soon to show how entirely he looked upon Church matters and religious education on Church lines as belonging quite as much to the laity as to the clergy. The laity responded to the appeal. In the early months of the same year the Bishop had shown that he looked upon himself as a bishop of the bodies of men, as well as of their souls, by hearty co-operation with the Mayor of Carlisle and Dr. Barnes in their endeavours to create a Hospital Sunday Fund. These gentlemen had obtained the aid of the clergy and

ministers in and round Carlisle, and organised a simultaneous collection. The Bishop, whose interest in hospital work had been, in earlier days, quickened by his volunteer ministrations at the Cambridge Hospital, urged upon the promoters that the movement should be diocesan or at least should extend to all the parishes of the county. He had previously taken the chair at the meeting held in Carlisle on behalf of the Royal Albert Lunatic Asylum at Lancaster. Such a participation in public movements still further strengthened the growing feeling, that in Bishop Goodwin laymen as well as clergymen had an adviser and counsellor.

This impression was confirmed by the great work of the year, the inauguration of the Diocesan Conference, which met for the first time on August 18th, 1870, in the Fratry of the Abbey of Carlisle. The Bishop had already realised the value of the diocesan organisation which he now proposed to establish. As Dean of Ely he had experienced its working in the diocese where it had been first adopted. Seven other dioceses had also established "conferences"; but they were dioceses, where, for the most part, laymen and clergymen had for some time past worked closely together, where the cathedral town was central, and where railway communication rendered the meetings easy. Undeterred by the less favourable conditions of his own diocese, the Bishop summoned the rural deans to meetings at which it was unanimously resolved that it would be a distinct gain, if clergy and laity met from time to time under the presidency of their Bishop. The conditions and objects of the proposed Conference were thus defined. "While no declaration of Churchmanship is required from those laymen who join the Conference, it is understood that the acceptance of this invitation implies a desire to co-operate with the

Bishop and clergy in carrying out the expressed intention of the Conference—viz., to take counsel concerning questions affecting the religious and social interests of the country and especially concerning those which immediately affect the well-being and efficiency of the Church of England."

When the Conference took place, the Bishop delivered an opening address—short, explanatory, full of common sense and of courtesy—to the laity.

"My great desire," he said, "was, not that this Conference, wherever it was gathered together, should be simply a reflection of any opinion or views which I, or any other of my brethren around me, might entertain, but that it should be a plain and honest expression of the opinion of that part of the laity of the diocese, who take an interest in the prosperity of the Church of England." After expressing a belief that the laity in the past had not formed a sufficient estimate of their responsibilities, he ventured to hope that the old error, that the clergy are the Church, was pretty well exploded. At the same time, he cautioned the laity against an error at the other extreme,-against imagining that they, and they only, "Now," continued the Bishop, constitute the Church. "I am for preserving the rights and liberties of both parties. I am for getting the two to work together in harmonious co-operation; and I think that it will be just as great a misfortune in future years that the laity should, if I may use the expression, get the bit between their teeth and run away, as it has been in the past, when the clergy were supposed to be everything and the laity took no practical interest in Church affairs. Therefore we have these two evils to guard against, and my belief is that the true remedy, the true guard against both evils is, that the clergy and laity should be brought together for mutual

consultation throughout the diocese, both in parishes, in rural deaneries, and also in the diocese. It is this mutual understanding which I myself look upon as one of the most important fruits of gatherings of this sort. It is my intention to give to all shades of opinion a full and fair hearing, and I hope that the same courtesy will be extended by the Conference, as a body, to any one who may choose to speak, however singular his views may be."

There was, as may be supposed, much discussion; perhaps some "singular" opinions were expressed that day; but at the end of the session the constitution of the organisation of the diocese for precisely the kind of work at which the Bishop had hinted, had been accomplished, and the Bishop was able to say "that this had been a very happy day in his life, and he trusted that the manner in which business had gone to-day might be taken as an augury of like success in the future."

It is clear from language used by the Bishop ten years later, that he valued the Conference not only as a means of forming public opinion and an aid to Church work, but also as a peacemaker between classes, and a harmoniser of various opinions, lay and clerical alike.

"The only great change that I have made in the administration of the diocese has been the holding of a Diocesan Conference year by year. I cannot refrain from making the remark that the Diocese of Carlisle has profited, if not directly yet certainly indirectly, by the bringing together of men of different views upon common ground, and enabling them to discuss important and interesting subjects, under the unspeakably advantageous condition of being obliged to listen patiently to both sides of a debatable question."

The first Diocesan Conference was held in the second week of 1871 to consider Lord Sandon's Parishioners'

Rights Bill. The Bishop characterised it as a one-sided Bill, being a sharp curb for the purpose of keeping foolish clergy in order; and he begged the Conference to remember that there were many clergy who wanted less curb and more spur. The result of the discussion was the formation of a select Committee to deal with the Bill, and to forward their suggestions and resolutions to Lord Sandon for his information.

There can be little doubt that this and similar action in other dioceses very greatly modified the measure. Mr. Beresford Hope, criticising the new Bill, from his place in the House of Commons on Wednesday, March 29th, quoted at length a paragraph of the Bishop's speech at his first Carlisle Conference, and alluded to the fact of the discussion of the original measure at other diocesan meetings. Here was proof positive that the Bishop of Carlisle was right in believing that these conferences would tend to make public opinion, and, if need be, prevent ill-advised legislation. This need of hindering bad legislation was constantly present to the Bishop's mind. "Three or four years is not much," he once said, "in the life of a Church. Hasty legislation may do mischief for centuries."

In his pastoral letter of Christmas 1870, the Bishop spoke of the licensing of lay-readers: "I have no desire to restrict lay efforts. I am most desirous of calling them forth. I have no jealousy or anxiety lest laymen should encroach upon the peculiar province of the priesthood, but the more discipline and drill we can introduce amongst our volunteers, the more efficient soldiers they will prove in the great war against evil. I should be very glad if we could introduce into this diocese an organisation which has been introduced into the Diocese of London under the name of the Association of Lay Helpers."

In the same pastoral he spoke of the adverse criticism

which had been showered upon the heads of the Ritual Commission for their Fourth Report on the Rubrics. "No looker-on can be more sensible than myself, who have laboured for three years upon it, of the meagreness of our final report. There can be no doubt that it would have been possible for Her Majesty to nominate commissioners, who would have presented a report of a very decided character, in as many months as the actual commissioners have taken years. But there is nothing to regret in the non-appointment of such commissioners and in the consequent absence of such a report.

"It is an admitted fact that various shades of opinion exist, and wise persons desire that they should continue to exist. The body of commissioners was made, as in equity it ought to have been, to reflect these shades of opinion.

"The necessary result of the fairness displayed by Her Majesty's advisers in the selection of Commissioners was delay in producing any result, and difficulty in producing one of a decided and trenchant character. . . .

"Meanwhile, does not this result of the earnest, honest, and friendly discussion of a body of commissioners indicate that it would either be impossible to change the rubrics at present by law, or that, if it were done, the change would probably be as great a source of annoyance and grief to some as it would be of triumph and delight to others?"

In concluding his account of the Ritual Commission in this Christmas pastoral, he turned to the question of ritual innovations. He said he strongly deprecated the introduction of unusual rites and ceremonies not clearly commanded. Either they meant nothing, and then it was not worth introducing them, or they meant something, and then people were disquieted by them.

"As regards ritual excess in this diocese," he added, "it exists, so far as my knowledge enables me to judge, in the

smallest possible degree. The ritual in a church of this diocese seems to need amendment as follows:—

"The people seem to me to a great extent to neglect to perform their part of the service by making no responses and not joining in prayers with a hearty Amen.

"They seem to be sadly defective in the notion of kneeling. There is lack of accommodation for kneeling in some churches, but to sit through the solemn confession of sin is inexcusable. With regard to new churches, I have intimated I shall decline to consecrate in cases in which the kneeling arrangements have not been properly made.

"The singing in most of the churches which I have visited is not what it ought to be. I wish very much that church choral societies to improve the music of the church could reach by this influence every corner of the diocese.

"Complaints reach me of the non-attendance of parishioners at divine worship. There are hindrances—hills, bad roads, and weather—but I fear there are moral causes as well. If the people really liked to go to church they would go.

"Once more, there is in many of the churches a system of appropriation of seats, and in some cases of letting them, which is almost incompatible with a wholesome state of Church feeling and Church practice. I can testify to having visited many churches where it is obvious to any impartial observer that the pews are so arranged and managed as almost of necessity to exclude the poor.

"And I say that in a diocese in which ritual excess is unknown, we should do well to examine defects and see whether we can mend them."

A few months after the issue of the Christmas pastoral, the Bishop found another opportunity of speaking on a similar subject. In May 1871, a remonstrance, drawn up by Dean Hook and addressed to the Archbishops and

Bishops of the Church of England on the occasion of the judicial report of the Privy Council in the case of Hibbert v. Purchas, was signed by the Chancellor and fifty clergy of the diocese. The receipt of this remonstrance enabled the Bishop to let the diocese know what course he intended to take in the matter of insisting upon clerical conformity to the strict letter of the rubrical laws. He wrote, accordingly, a letter to the Chancellor of the Diocese, from which the following sentences are quoted: "Fifty clergymen of the diocese have signed the remonstrance. It is fair to them and to those who have not signed that I should explain what my views on this subject are, and what my conduct is likely to be.

"On the whole, my desire is to interfere as little as possible. Where un-rubrical practices have crept in, I would trust to the clergy, now that attention has been pointedly called to the subject, to reform their practice in accordance with the directions of the Prayer-book, bearing in mind, however, that charity is greater than rubrics, and that one of the first considerations in every parish is to keep the unity of the spirit in the bond of peace.

"Above all, I would take this opportunity of expressing my most earnest hope, that the clergy will not be led by the excitement of the times, to give to these rubrical matters an importance which does not belong to them. I do not deny that innovations may be mischievous, and that they may be undertaken with the purpose of bringing about ends which most of us would consider deplorable, but, after all, we must remember that we owe much of our improved decorum and decency of worship to innovators who were strongly condemned some years ago, and that in the nature of things forms and ceremonies are not, and ought not to be, matters of the very highest moment.

"To me the greatest question is whether a clergyman preaches the Gospel in his church, and acts out the Gospel in his parish, and if he does these things I do not think it wise to examine too carefully the spot which he occupies, and the direction in which he looks, when he celebrates the mysteries of our faith."

Throughout the long list of his pastoral and visitation charges, he repeats to the clergy and others the note of warning, not to give too much importance to what might be called the burning questions of the hour. Thus in his last visitation in 1890, speaking of the controversy which was then raging as to the nature of the inspiration of Holy Scripture and the claims of modern criticism, he said: "It is well not to over-estimate the importance of any religious controversy which may happen to be stirred up in our own He instanced the Gorham Controversy of forty years ago and the disturbances occasioned by "Essays and Reviews" and by Bishop Colenso's writings, and showed that the panic had passed away, and that fears for the faith or doctrines of the Church had not been justified by result.

As regards the particular questions in hand, he deprecated the dragging into human controversy upon matters of literature and history "the authority of our Lord." We had no right to ignore the human limitation of Christ's life on earth. If our Lord spoke of a certain document as the work of Moses, or of another as the work of David, according to the current language of His time, we had no right, to quote His words, "as deciding a modern controversy as to authorship." "We have," said he, "no right to argue that in virtue of His Divine Nature He must have known the truth, and He could not have said anything which was opposed to the truth. Reasoning of this kind appears to some persons incontrovertible, to me it appears delusive

and dangerous; delusive, because it implies that we know the nature of the limitations imposed upon Himself by the Son of God when He condescended to become man; dangerous because we imperil a doctrine of supreme importance by submitting it to a test to which there is no proof that it ought ever to have been subjected."

The Bishop continued: "I hold very strongly that the right course in literary questions, however great may be the views at stake, is to wait patiently, while the questions are worked out by those competent to deal with them. The outcome of the destructive criticism of the New Testament has resulted in greater stability being given to the essential facts of the traditional belief in the New Testament canon; the destructive criticism of the Old Testament Scriptures might effect a like result for the canon of the Old Testament."

We have at some length quoted from these pastorals and visitation addresses, because, in the absence of correspondence on the matters under discussion, it is to these pronouncements upon passing events of importance to the Church and time, that those who seek to know the mind of the Bishop must look for information.

Throughout, the Bishop appears as a moderator. The controversies of his day have no terrors for him. On the contrary, he faces them boldly, and examines them by the calm light of dispassionate reason and by the clear common sense of a man who, intellectually as well as morally, was incapable of being a partisan.

CHAPTER XI.

ROSE CASTLE AND CARLISLE.

1871-1877.

HE Border fortress that Bishop Halton planned, to replace that which Robert Bruce burned down in 1322, above the marshy meadows by the Calder stream, is a fair place. The Pele Tower, with its ample storage for provisions in time of foray, stands up as fresh and strong in rosy strength of stone, as it did the day it opened its gates to welcome Edward I. and Margaret, his queen, in Bishop Kite's Tower, with its prayer "Deus Misereatur Nobis" inscribed upon it, with its haunted room, and the ghostly hand that waves the handkerchief at the window, flanks the hall to the west. Bishop Bell's tower, having the rebus of a bell upon its rose-red masonry, guards the entrance to the chapel on the east. As the visitor enters the hall, when the huge key turns in the massive oaken lock, memories are stirred of the great housewife of the north, the Lady Ann Clifford, who gave that lock and key to keep the hall-door sure. blazes between dog-irons on an open hearth, as it blazed when Prince Charlie's men, from over the Border, gathered round it, and when, for the sake of the new-born infant, Molly Dacre, and the white cockade she wore, they forbore from all harm, and left a note of Highland gallantry to ring on in Rose Castle for ever. The hall itself, with its quaint rhyming legend, placed there by Bishop Goodwin, which tells us—

"That house alone shall stand, its walls shall ne'er decay, Wherein Almighty God is worshipped day by day,"

has about it an air of baronial welcome.

It was not in the olden time all work and no play, as nowadays for bishops, at any rate, it needs must be. Beyond the moat and rampart wall was the cockpit, where the bishops of old entertained their guests and retainers. Inside the castle court lies the green-swarded square for bowls. Yet Rose Castle to-day, standing among its pleasant fields, is truly a haven in which the weariest may find rest; and though the steps are still seen on either side of the embattled gateway, where the sentinel went his rounds upon the rampart, the moat is filled, not with water, but with rich mould for fruit and flowers. Hollies, not armed men, stand upon the castle walls. Whether in early spring, when the wild cherries are silver in the sun and the rooks are cawing in the home wood, or in early summer, when the great thorns in the castle meadow are white with bloom, and the cuckoo calls, and the blackbird sings, or in winter, when Carrock fills the south-west distance with snowy splendour, and Caldew's voice comes clear and chiming up across the frosty meadowland, Rose Castle is indeed a house of peace, not war, a pleasant place for thought and quietude.

The Bishop loved Rose Castle with all his heart. The gardens were a constant delight to him. Each day that he was at home he walked for an hour in the grounds, watching the birds, noting the growth of tree and plant. For the Bishop was a planter rather than a hewer-down of timber, as the long avenue leading to the castle gate

declares. The last walk he took with his wife, on Sunday, November 22nd, 1891, was along the path where the hollies grew, to see how the bushes were faring.

He specially enjoyed the walk along the Caldew side to Dalston, whither he went as often as might be, to see his sister. But he was never happier than when, if a free day in his diary admitted of it, he could go off with his children or friends to Foxholes for a picnic; or away further afield for tea in the woods. Then, when the fire was lit, and while the kettle was being boiled, the stories he told so inimitably, the humour that was so natural to him, came to the front; the cares and anxieties of the diocese were laid aside, and the Bishop's real self of genial kindliness and almost boyish exuberance of spirits asserted itself.

The Bishop had promised on the day of his enthronement that the portcullis of Rose Castle should always be He kept his word. He delighted in showing hospitality. Ordination candidates, under his rule, were made welcome at the castle; the rural deans always met there once a year for a two days' conference; the Girls' Friendly Societies; Field Clubs and Natural History Societies; inmates of the various homes and orphanages at Carlisle—all were welcomed at various times. were parts of the diocese where the clergy were virtually cut off from the world. The Bishop was careful to see that the dale clergy and their wives should have, at any rate, the opportunities of such change as a visit to Rose might give them, in the early autumn, when the Castle looked its best. "They want a bit of cheering up before the winter comes," he used to say; "let us invite so-and-so." The guests would arrive, and find that the Bishop had carefully arranged his plans so that he might be, as it were, at their disposal; and whether he was delighting them at dinner with his last good story, or entering into a family game after dinner with keenest pleasure, the guests felt that he was laying himself out to entertain them, and honoured the man who thus was honouring them. Many will remember the unfailing kindness with which Mrs. Goodwin encouraged her husband in his hospitable efforts.

But the guests who visited Rose Castle learned other things. They noted how simple and unostentatious was the entertainment, how entirely all parade was absent. They observed, too, what a prodigious amount of work the Bishop got through each morning; how, when the budget of letters came with their innumerable and often unnecessary questionings, these were all at once dealt with. give you one golden rule," the Bishop once said to his Ordination candidates; "answer all your letters that need an answer the day you receive them"; and he acted up to his own advice. They observed, too, how early he retired to rest. "A man cannot work well unless he sleep well," he used to say, and ten o'clock was a wholesome hour They did not know that that early retirement of the Bishop really meant an hour's quiet study of the Bible, with meditation and prayer, before he went to his well-earned rest. They noticed how, like other busy men, he sought rest and recreation from the absorbing work of the day or the week in music, or some light novel, or story book for children.

At times the castle was filled with guests from other dioceses who came for council and debate. Each summer a house-party of friends was arranged for; each winter a family gathering took place. Once, at any rate, a summer gathering of friends had unforeseen results to the Church of England. In August 1873, a few weeks after the death of Bishop Wilberforce, when people were wondering who

would be his successor in the See of Winchester, there was a house-party at Rose Castle. Amongst the guests were Lord Crewe, Canon Lightfoot, Bishop Claughton, and Dr. Woodford, then Vicar of Leeds. The Bishop of Ely (Harold Browne), his wife, sister, and daughter, were expected to join them in the evening. When the hour for their arrival came, the Bishop and Mrs. Goodwin walked down to the gates to give them welcome. The Bishop walked back from the gate with his guest. "Is there any news about Winchester? I am most anxious," said the Bishop. "Yes," answered Harold Browne, "I have the letter offering it to me, with me; I shall answer it to-morrow. have quite decided on many grounds to decline; I cannot possibly go." The Bishop was much troubled, and confided his trouble to Canon Lightfoot, who unfortunately took the Bishop of Ely's view, on the grounds that his loss to Cambridge would be so great, and that the difficulty of replacing him by any one with like influence at the University, was insuperable. But the Bishop of Carlisle, in spite of all argument to the contrary, felt that Ely must go to Winchester. Many were the earnest talks in private that took place, and in the end the weight of his arguments prevailed. The party had arrived on Wednesday; it was not until Saturday night, after the guests had retired, that the Bishop took the Bishop of Ely into his study and had the satisfaction of seeing him write a letter accepting the bishopric of Winchester, and of sealing it with his own hands, and despatching it there and then by a groom to catch the early morning post from Carlisle. Nothing was said about it; but on the following day at luncheon the Bishop said suddenly, "Allow me to propose a toast, 'The health of the Lord Bishop of Winchester." He might have added, "And the health of the Bishop of Ely," for Dr. Woodford was at the table.

It must not be supposed that home life at Rose Castle was uninterrupted. A trying part of a bishop's work is that so much of it has to be done away from home that he often comes back jaded, and that he sees too little either of wife or family. This was a special trial to a man of the Bishop's temperament, whose happiness centred in his family. His absence from home was not only necessitated by diocesan work, but by the work he felt called upon to do for the Church in London. The distance from London, and the Bishop's dislike for hotel or club life, made a London residence desirable, and early in his episcopate he bought the lease of 118, Harley Street, which became his residence for at least three months in each year. Those who sometimes were tempted to complain that the Bishop was away in London, had little conception of the nature of that London work or of the incessant calls and claims upon his time. But they who know how during his episcopate Church legislation, educational effort, and Church missionary work went forward, and how in the diocese the small livings were augmented, may thank the Bishop for his constant attendance in the House of Lords, at the meetings of great missionary societies, at the councils of the Ecclesiastical Commission, and at the board room of the Queen Anne's Bounty Fund.

The Bishop's known ability to grasp a situation, to see his way through a difficult tangle of business, or to draw up a practical resolution that would commend itself to a majority, his tact and judgment, his power of putting both sides of an argument and drawing reasonable conclusions, made his presence at many of the Church gatherings in London a necessity. One of the secretaries of a great Church society once said: "He was thankful the Bishop of Carlisle had come to town; he had some important and difficult business to bring forward, and had been waiting for

months till he could be present." Some years ago, on the occasion of a great gathering in St. James's Hall, on the question of elementary education, the Bishop of London wrote down to Rose Castle that he should not undertake the meeting unless the Bishop of Carlisle would promise to be present and would move the first resolution. The Bishop attended, did as he was required, the meeting went smoothly, and the resolution was adopted.

Many of the smaller charities in London claimed his help. The Boys' Home or Industrial School near Regent's Park appealed to him; and he took kind and constant interest in the Deaf and Dumb Institution in Oxford Street. Each year he preached for them. On one occasion, when pleading the cause of the Boys' Home, he found that a large congregation was in front of him and that the scholars were packed away in the gallery. In commencing his sermon he pointed out that one of the worst faults a preacher could commit, was to preach over the heads of his congregation; "but," he continued, "there is no rule without an exception, and I shall be very glad to-day to preach over the heads of my congregation below, if only my words may go direct into the gallery opposite."

His Sundays in London were always busy days; he was constantly asked to occupy one pulpit or another. Dean Stanley once said to him after a sermon in the Abbey, "You never disappoint me." But specially did he seem to have a name for being able to preach acceptably to young men or to boy congregations. He was twice invited to preach to the undergraduates at Oxford, and his sermons in the school chapels at Eton, Harrow, Rugby, and Uppingham will long be remembered by those who heard him. The lads listened when the Bishop of Carlisle preached; he was so real and unaffected, and seemed to remember so well what he felt when he was a boy.

To return to the work in the diocese. Undeterred by School Board threats, he insisted on the need of building Church Parish Schools. In 1871 the work of the Diocesan Education Society was vigorously pushed forward. A hundred grants had been made by Christmas for building and enlarging schools, and £4,703 of the amount raised at the instance of the Bishop for putting Church schools in efficient order, had been expended.

Early in the following year, the Bishop was engaged in making a valuable analysis of the final report of the Ritual Commission for the use of his brethren the members of the Northern Convocation. While he was so employed, the Dean of Carlisle forwarded him an anonymous correspondence which originated in the alarm felt by extreme evangelical circles, lest a monastic settlement of two hundred priests, calling themselves the Brothers of the Holy Cross, should be established in Carlisle. The Bishop was not a little astonished that the Dean should have thought it worth while to take note of anonymous correspondence, and much more surprised that, on the strength of this anonymous correspondence, nearly a hundred of his clergy should have thought it worth while to sign a protest. The facts were, that an application had been made to the Bishop to grant a license under the Private Chapel Act, if a house in the large Parish of Trinity were established for clergymen, whose object would be to assist the incumbent in his work among the poor. To this request the Bishop replied that he doubted whether he had the power, but that, if he had the power, he would grant such a license on certain conditions, one of them being that there should be no ritual developments contrary to what had been decided to be lawful.

"I frankly own," he said in his reply to the Dean and

the clerical protest, "that I did not feel at liberty to discourage the scheme; my aim has ever been to encourage religious zeal of all kinds, and I did not think I should be justified in endeavouring to thwart an effort, which might indirectly do much good to a very large and poor parish, merely because it was connected with a religious school which is in an immense minority in the Diocese of Carlisle, and with whose special views (so far as I know them) I have no sympathy. But I have endeavoured, and will endeavour, to act with great caution, and to do only what is just and right." And he added, "In the event of certain clergy buying a house in Carlisle, and living there in a manner which they may think productive of good for their poor fellow-Christians, and benefit to their own souls, I should trust that there would be no ground for 'that permanent feud in the heart of the cathedral city' which yourself and the rest of the clergy who have signed the address seem to apprehend."

So for the time the scare passed by. The Bishop's words were remembered for good. No other partymanifesto or appeal was ever made to him again by the clergy of the diocese. The Bishop could not be a partisan even when his sympathies were clearly more with one party than another. One who was present at a meeting of the clergy in Penrith, in the early days of his episcopate, remembers how it was suggested that some of the more advanced school felt it a subject of congratulation that they had at last among them a bishop who would give ritual and church order a chance, and how the Bishop rebuked the speakers with the words, "I am a bishop of no party; I will see justice done to all."

The Bishop's mind was always anxious for the time when cathedral bodies should be enabled to reform themselves. "Cathedrals have been," he wrote, "a source of weakness rather than strength to the Church. This is not entirely their own fault, since they are tied down by old statutes and modern Acts of Parliament which they cannot change, and they have no power of adapting their regulations to the wants of the time or to the peculiar circumstances of their particular cathedral."

In May 1872 he took advantage of certain powers, conferred upon him by the statutes of Henry VIII., to hold a visitation of the cathedral, and so revived a custom which had been in abeyance for a hundred and nineteen years. Amongst other things he suggested that it might be a useful thing if the minor canons could add some little parochial work to their cathedral duties; and he asked the Dean and Chapter to consider whether it would be possible to make the cathedral library more accessible and generally useful. "A really good library of ancient and modern Divinity would seem to be a great boon to the clergy and perhaps to some of the laity as well."

A month later he delivered an address at the opening of the St. Mary's Home for Penitents at Carlisle, an institution which was founded by the untiring energy and devotion of Miss Burton, the daughter of the chancellor of the diocese. "I confess," he said, "when I came to these parts, I was surprised that there was no such home attached to this city. It was with the greatest satisfaction that I found measures were being taken to supply the want. We have not to do with results in this difficult work; we have to follow the example of the Lord Himself. What we have to see is that, God helping us, no position in this world shall be so like the character of hell as that there shall be no hope for those who have fallen into evil."

His primary visitation of the diocese took place in July 1872. His charge was mainly directed to a lucid exposition of the recent Bennett judgment, and to a warning

against language in regard to the Sacraments, "rash and ill-judged and perilously near a violation of the law."

"My reverend brethren, if you would keep your people free from error in these matters of Eucharistic doctrine, do so by the positive and right exhibition of our Lord's Sacrament, and by bringing it practically before them in frequent and solemn celebration."

In this charge he dealt openly and fearlessly with the difficult question of the Athanasian Creed and its retention in the public service of the Church. This matter had been discussed in the Northern Convocation, and that body had refused to commit itself to any positive resolution. "Now I think it honest and fair to say, that, so far as I can judge of the lay feeling of the Church, it is on the whole against the continued use of the creed. But there is much that tends to the conclusion that, at the present time, the mind of the Church is not ripe for any practical measure of change. I think that a change is impending; I think also that our true wisdom is to be patient and not to precipitate change."

But that the existing condition of things was not satisfactory, and must continue to be a source of division and controversy amongst sincere members of the Church, the Bishop did not deny. He deprecated such trenchant reform as the ordering of the entire disuse of the Creed, and he urged his hearers to regard the Creed rather as a hymn of praise to the blessed Trinity than as merely the prose enunciation of theological dogma. "At any rate," he urged, "let no insult be offered to a formulary which holds such a place in the worship of Christendom." "Speaking personally, I regard," said the Bishop, "the Creed of St. Athanasius with great gratitude, as having been to myself the first occasion of careful thought concerning the mysteries of Christian theology."

At the end of his visitation charge he congratulated his hearers that the lot of himself and his clergy was cast in a remote, mountainous, and, in some respects, wild and primitive diocese, on the ground "that we are so much more concerned with plain questions of practical duty than with the controversies that agitate men's minds in other regions, and almost shake the Church. The bringing of the Gospel home to the hearts of the people is a plain, uncontroversial question. But in practice it is difficult anyhow." It is plain that the Bishop's heart was troubled about the spiritual condition of the diocese. At the Diocesan Church Extension Meeting in Carlisle in August 1872, he spoke plainly. With regard to outward machinery of Church work in the diocese, it was clear that there was very great deficiency, but that could be mended. could not be satisfied with the spiritual and moral condition of the diocese. He did not think there was sufficient indication of religious life; he was not satisfied with the extent to which people attended church or the manner in which they worshipped; or, if any object to a test of this kind, he would take the broader test of temperance and chastity; he was not satisfied on this point when he heard terrible tales of the absence of the one or the other.

The Bishop attended the Church Congress at Leeds, and preached a sermon which at the time was much spoken of, on "Religion and Science." The efficacy of prayer had been lately called in question; scientific tests as to its efficacy had been proposed, and what the Bishop of Carlisle tried to do in his Leeds sermon, was to lift prayer and the spirit of prayer into a higher world, above the level of experimental science and statistical tests, and show that it was more than a mere petition for bodily needs, and more truly part of that pure worship which is due from creatures to their Creator. With the language used on

this occasion, it is interesting to compare his University sermon preached in St. Mary's at Oxford in May 1874. The subject was "Victory through Jesus Christ." Speaking of the resurrection, he warned men that if they allowed themselves to argue that a thing was impossible because it was inconceivable, they would soon find themselves in matters of the physical laws and order of the universe, so far as they were known, on the horns of a dilemma. "I think," said he, "I scarcely exaggerate when I say it is possible to involve oneself in such a puzzle concerning the constitution of matter, directly we ask ourselves how can these things be, as almost to be driven to take refuge in that eccentric supposition that it does not exist at all."

His warm interest in mission work was shown by the careful circular of instructions which he issued as to the observance of a Mission Sunday in the last month of 1872. "I may perhaps," wrote the Bishop, "be intruding upon a region which ought to be left untouched if I say anything concerning sermons, but I cannot refrain from saying as much as this, that I do trust the utterances from all the pulpits on the day of prayer will be like that of trumpets, giving no uncertain sound upon the duty incumbent upon us all of doing our best to further the work of Christ throughout the world."

The year 1873 brought to the Bishop three opportunities, of which he availed himself, to rebuke intolerance, and to prove, if proof were needed, that he would not incur the charge of partisanship as a ruler of a church which had within its pale many, both clerics and laymen, who held very opposite opinions. In January came a renewal of correspondence between Dean Close and himself, respecting certain services which were held in an unlicensed building in Caldewgate. The Dean intimated that these services excited apprehension. The Bishop answered that he had

been in correspondence with the incumbent, who had expressed himself satisfied with his action; and to further inquiries the Bishop replied that he had not sanctioned the services, nor had he deemed it wise on grounds of legal disability to oppose, and that neither place nor clergyman had been licensed by him.

In May the Memorial of the Church Association to the Archbishops and Bishops of England was presented to him. He waited till his ecclesiastical superiors, the Archbishops of Canterbury and York, had replied, and then answered that he was not surprised at the alarm of the memorialists. Many things had been said and done that were opposed to the dictates of calm wisdom and the sobriety of the Church of England as approved by her wisest sons, but it was obvious that some extravagance would be likely to be connected with the present condition of undeniable activity; that a larger field of action than that contemplated by the memorialists was necessary, if the evil was to be dealt with; and the expulsion by violent means of all extravagance, if possible, would probably result in a rooting up of the wheat as well as the tares. He held himself bound by his Consecration vows to use his authority when needed, but he agreed with the archbishops that it was extremely undesirable, that "bishops should be dragged into an unlimited number of judicial investigations founded upon charges and counter-charges made by contending theological parties."

The third case was a formal complaint made by the churchwardens of Wetheral against certain ritual innovations. The Bishop replied to the memorial, pronouncing floral decorations harmless; candles for light and brightness at the evening service not unfitting; chanting the Psalms the only reasonable way of reciting them; surplices for the choir the right thing; and maintaining that, though

standing before the table did not mean what the judicial committee alleged, the ruling was one to which he submitted and wished his clergy to submit.

It was made quite plain that the Bishop of Carlisle would be no party to needless persecution. On July 13th 1873, a petition to Convocation on the practice of confession was signed, it was said, by four hundred and eightythree priests of the Church of England. Among these were ten per cent. of the clergy of this diocese—two-thirds of whom, it was afterwards ascertained, had signed it under the misapprehension that they were only protesting against changes in the Book of Common Prayer. Bishop took the occasion to preach a sermon on confession. In this sermon he set forth the possible abuses; on the other hand, he claimed for the clergy the privilege they possess as ministers who have received power and commandment "to declare and pronounce to God's people being penitent, the absolution and remission of their sins." In his Christmas pastoral he reverted to the same controversy. "Having myself," he said, "a deep persuasion that the introduction of confession and direction, as a regular part of the spiritual life, would be injurious to that life, and most mischievous to the best interests of Christian society, I can scarcely regret the excitement which has manifested itself, even though it be true that the language called forth has sometimes been too violent and not altogether according to knowledge."

In the same connection may be mentioned his attitude towards the Public Worship Regulation Act of 1874, passed in this year. The new Act found a champion in the Bishop of Carlisle. He would have rejoiced had no Act been necessary; but he was clear-sighted enough to perceive that the readiness with which both Houses passed the Bill, proved the necessity of legislation. He recognised

that neither clergy nor laity could have any interest in maintaining a merely cumbrous condition of law; he saw that this Act did tend to simplify the machinery by which Church law was to be administered, and he felt that, if legislation were necessary, no Act could have been passed of a less revolutionary character or less obnoxious to the feelings of the clergy. In speaking of the Act in his Christmas pastoral, he pointed out that on the face of it, the Act was not one to encourage litigation, but rather that it put pressure upon parties who desired litigation first to submit their differences to the bishop and allow him to arbitrate.

In March 1874 the Bishop took part in a Church Mission at Kendal, preaching to working men in the parish church on Saturday night, and twice on the Sunday following. In the sermon to young men on St. Thomas's Day he touchingly referred to his own home education and the permanent impression for life his mother had made upon him in those early years before he was motherless. In the evening of that same day he addressed the largest congregation that had been in the memory of man gathered together in the Kendal parish church.

"I hold that all Christians should have some work to do for the honour of God; the result of this Kendal Mission if it bears such fruit as this, 'Please give me something to do,' would be gratifying indeed. I do not,' he continued, "expect any very magnificent results; I think I may say I do not desire wholesale conversions under the influence of a revival; they are, I think, of questionable value, and make me tremble rather than rejoice."

The church building that took place this year was much to the Bishop's mind. He had long felt that what was wanted in the diocese was a style of architecture for dale churches, which should produce unpretentious buildings in keeping with the old mountain chapel type, but which should avoid the too entirely domestic appearance which some of the places of worship, "as lowly as the lowliest dwelling," presented. To this end he had in the previous year, through the Diocesan Extension Society, offered prizes for competition for the best design of a mountain chapel. The Bishop was rejoiced to think that two at least of the churches built during the year 1874, Finsthwaite and Broughton Beck, were built on the lines of the prize design; and in his Christmas pastoral he spoke of the old church of Bassenthwaite, which had been restored by Mr. H. A. Spedding of Mirehouse, as an admirable specimen of a mountain village church.

In 1874 the Mid-Lent Temperance Sunday was instituted by the Bishop. The same year was signalised by the organisation of a Church of England Temperance Society for the diocese, which was inaugurated at a public meeting on December 14th at Carlisle. The Bishop became president of it, and appealed to the clergy to push forward temperance work on the lines of the society—i.e., on what is known as the "double basis," or the recognition of moderation as well as total abstinence.

In January 1875, the Bishop, whose sermon in Oxford upon "the Victory of Christ" in the preceding May term was well remembered, again preached the University sermon at St. Mary's on the first Sunday in term. His sermon was a survey of the attempts which many writers had made, from Bonaventura to Farrar, to write the Life of Christ, dwelling upon the impossibility of the task from the inadequacy of the materials to the biographer's hand, and upon the power which these materials exercised, as well by their silence as by their expression of the facts

of that divine life, upon the minds of men. Then, turning to the undergraduates, he bade them believe that they were the pages in which the true life of Christ might be written. The method of writing that life in their lives by living the life of Christ was, he said, open to the youngest and humblest of the Oxford freshmen.

This year brought to the Bishop the sorrow of losing one of his oldest and dearest friends. Philip Freeman, Archdeacon of Exeter, died from injuries he received when stepping from a railway carriage in motion at Chalk Farm station on February 18th. He had come up to attend a meeting of the Committee of the Lower House on Rubrics, of which committee he was one of the weightiest members. There was a peculiar pathos in his death at this particular juncture, because, as a learned ecclesiologist and as a foremost worker in the restoration of Exeter Cathedral, he was naturally much interested in the pending judgment on the celebrated Exeter reredos case, which was only pronounced a few hours after his death. The most genial, sociable, and unselfish of men, brimful of information and keen humour, a great lover of architecture and with an indefatigable power of work, he had been from early college days the devoted and confidential friend of the Bishop of Carlisle, and his death was a great shock to all at Rose Castle.

But sorrow and joy were alternated that year, for the Bishop gained a son, though he lost a daughter. On Tuesday, October 12th, at Dalston, was celebrated the happy marriage of his second daughter, Catherine, to the nephew and chaplain of the Archbishop of Canterbury, the Rev. Henry Maxwell Spooner, vicar of Boughton-under-Blean.

The bride was beloved for her work and kindness in the neighbourhood, and the people of Dalston determined to do

her honour. "Theer had nivver bin sic a do in Dalston sin time o' flood" was the remark of one of the parishioners. The enthusiasm touched the heart of the Bishop, who, writing to the bride five days after, from Paris, whither with his wife and elder daughter he had gone on his way to Italy for rest and change, said, "Well, as my poor father used to say, I can't realise it, but I suppose, my dear runaway, I am not in an Arabian Nights, and it is all true; yet the notion of your being out of the old nest and your name being changed, and there being a man to whom you owe more duty than to myself, all this is still very strange, and it will take some time to shake it all down into its proper place. Nor indeed have we any of us vet got over the feeling excited in our minds by the demonstration of that Tuesday. It was simply wonderful. It showed that there were many warm hearts, and that not only you, but all of us, had more love in the neighbourhood than we ever expected."

During his stay in London in 1876, the Bishop preached at Westminster Abbey; but the sermon that attracted most attention was one that he delivered on the personality of Satan, at the Chapel Royal, St. James'. The conflict raging at Bristol in the case of Flavell Cook v. Jenkyns, doubtless had suggested the subject, and the Bishop boldly tackled the matter. It was, he felt, a subject more for literature than for dogma. No systematic teaching about it, or rather, nothing out of which systematic doctrine could be safely deduced, was to be found in either of the sacred volumes, and whilst it was not wise, religiously, philosophically, or practically, to deny a spirit of evil, or evil as a spiritual power in the world, he believed the right attitude of mind was to turn one's back persistently upon it in all its manifestations, with the words, "Get thee behind me, Satan," and, seeking the only true God, to keep the vision of Christ as conqueror ever before one's eyes.

Several years later (October 1882) the Bishop wrote a private letter upon this subject and upon that of eternal punishment, which expresses his attitude towards such discussions with characteristic clearness. "With regard." he says, "to the points mentioned in your letter, I have not given attention to the controversy either concerning the being of Satan or eternal punishment for some time. They are questions which, like some others, crop up from time to time, and then become dormant, and then break out again. There was an outburst some thirty years ago when Mr. Maurice was one of our theological leaders, and I then read a good deal and thought a good deal on such subjects. Since then I have kept much aloof. But the following are some of the simple leading thoughts upon which I find my own mind to rest with most satisfaction:-

" 1. With regard to Satan, I note that nothing whatever connected with him occurs in the Apostles' or Nicene Creed. Some time ago you may remember that there was a great stir in the Church because a clergyman refused the Sacrament to a man whom he considered heterodox. and he wrote, 'Tell me you believe in the devil, and I will accept you.' Now this seems to me totally wrong. I think no priest has a right to impose as a condition of Communion any article of faith not contained in the Creed. Of course this does not show that there is no such thing as right belief or wrong belief in the matter of the being of the Evil One. But it does seem to me to show that belief in connection with this subject stands on a totally different footing from belief in God, belief in the Trinity, belief in the life to come; and the practical conclusion that I draw is, that we need not be much troubled if we find ourselves unable to settle down to any view concerning Satan which thoroughly satisfies us, and is free from difficulties.

"Is Satan a person? Yes, I think he is. Certainly, there is much in Scripture to make us believe this, and there are many facts recorded, which it is hard to understand without attributing personality. But what do we mean by personality? Is it a personality which implies omnipresence? This can hardly be. Is he an inhabitant of this world only? and under what conditions does he walk the earth? Ten thousand questions may be asked which it is impossible to answer. The whole subject is a mystery like the existence of evil itself. The more you think about it and follow it, the greater seems to be the darkness.

"I am content, therefore, to accept such hints as I find in Scripture, and to abstain from trying to express the being of Satan by any formula, which has never been done by any Church authority.

"2. With regard to everlasting punishment, I find that there is, in like manner, an abstention from all formal expression of the truth in the Apostles' Creed. observe that there is a remarkable abstention from the subject in the Apostles' writings. Some time ago I was led to examine carefully all the Apostolic Epistles with reference to this point; and I was exceedingly struck by finding how very rare and delicate are the references to future punishment, whether everlasting or otherwise. One would imagine from some writings of our own day that the New Testament bristled with tremendous statements concerning hell and its torments. Nothing can be further from the truth, as any one can satisfy himself by reading. The references to punishment are rare, the descriptions of their nature and character rarer still. The whole current of Apostolical teaching and exhortation runs in a quite

different channel. It is the love of Christ, the need of conformity to His image, the hope of glory, etc., which are the chief arguments in the New Testament.

"If once men begin to argue out a logical system of eschatology, they are almost driven to a doctrine of purgatory. The human mind revolts from the theory of eternal torment, pure and simple; and so the Mediæval Church, which presented hell in its most repulsive form, devised as a counterpoise a doctrine of purgatory which led to some of the worst abuses that afflicted the Middle Ages.

"The result to which I have been led by my own reflections on this difficult subject is, that the only safe plan is to reject theory and system altogether. The practical doctrine of Holy Scripture seems to me to be this,—that this world is our condition of trial, and that beyond this world we know nothing for certain. I do not believe that it is possible to devise any complete scheme of the relation of the seen world to the unseen, which will not present insuperable difficulties when you come to discuss it."

A short visit to the Isle of Man on a Confirmation tour, which enabled him to witness the Tynwald Hill gatherings, gave him an opportunity to address the newly-formed association for lay-helpers at Liverpool. His mind was always bent on some such scheme as was then set in operation. He recognised that the Church needed to call out lay-help, and he believed that it should be more organised and less spasmodic. He also felt that the added weight of recognition by the head of the diocese, and the *esprit de corps* thus induced, might prove an incentive to labourers in the lay-workers' field. "We have volunteers," he used to say, "but they are drilled; they are under discipline, and Church volunteers just lack this

important additional strength. They do not march together, they do not feel the need of being under orders."

From a short expedition to Scotland in the autumn he returned in time to take part in the Diocesan Confer-The air was full of the Bulgarian atrocities, and the Bishop showed a statesmanlike moderation in dealing with these horrors. As chairman of a public meeting, which had been called in Carlisle to consider them, he had discountenanced any attempt to fight a party battle under the guise of charity. In his opening remarks at the Diocesan Conference he disclaimed the presumption of dictating to Her Majesty's advisers, whilst at the same time he asked the Conference to memorialise the Queen to use her influence in the councils of Europe to put a stop to and prevent the recurrence of the atrocities. Later, in a sermon in the Cathedral on the same subject, he showed the complication of the problem, owing to the international difficulties of dealing with Turkey in Europe, and led his hearers away from the horrors to dwell upon the mysterious ways of Providence that, even through the wickedness of men's hands, lead upward "to one far-off divine event, to which the whole creation moves."

At the same Diocesan Conference he spoke with manifest and acknowledged fairness on the New Education Act of the last session: "I should wish to say how much I trust that the Act will not be regarded as a political reaction against school-boards. I cannot and dare not utterly reprobate school-boards. When I go through the western side of this diocese and witness the rapid growth of the population, I confess I feel a deep satisfaction in the thought that the legislature has made it impossible to gather together a great mass of people for the purpose of making wealth for the proprietor of the soil, without at the same time providing the means for educating the children."

On November 21st, 1876, London, as well as Cumberland, was shocked at the news of the sudden death of George Moore, the simple-hearted merchant, who rose, by sheer strength of character and Christian grace, to be one of the best known among the active philanthropists in the metropolis, and one of the leading men of affairs in Cumberland. He had determined to attend on the Monday the first Annual Meeting of the Carlisle Nursing Institution, a charity which Mrs. Goodwin had been recently able to place upon a public basis. He had felt a presentiment of his death, for he said, "I am going to make my last speech." On his way down English Street to the meeting, he was knocked down by a runaway horse, and carried in to breathe his last in the little "Grey Goat" inn, where he had slept, fifty-two years before, on his way to London to make his fortune.

For the diocese the blow was heavy; for the Bishop it was a personal grief, so greatly had he honoured, and been honoured by, the cheery, bluff, large-minded, broadhanded Cumbrian. No needy charity of any moment was without his generous, and often unsolicited, support. He had a munificent scheme for aiding the poorer clergy, and another for helping forward secondary education in the diocese, sketched out on paper at the time of his Always the same, ever of easy approach, both by rich and by poor, George Moore was never so happy as when he was devising liberal things to help a good cause, and he did not let his left hand know what his right hand was doing. The very last letter which he wrote to the Bishop, dated White Hall, September 10th, 1876, ran as follows:-

"MY DEAR LORD BISHOP,—The Rev. — of a vicarage—whom I never saw, must be very, very poor. Please

send him the enclosed amount by your own cheque, and do not on any account mention my name.

" Yours,

"GEORGE MOORE."

What the Bishop thought of him may be gathered from the memorial notice of his friend which he contributed to the *Guardian* of November 29th, 1876, or from the sermon, afterwards dedicated to the multitude of mourners, which he preached in the Cathedral on the Sunday following the Carlisle Mission, from the text in Ecclesiastes xii. I.

"I think," said he, "if I had the promise of one single wish being gratified, I should not make a bad choice if I prayed that I might have a multitude of mourners when I went to my long home. Not the splendid array of men in scarves and hat-bands, and all the paraphernalia of a fussy funeral; but the widely-extended, deep-rooted, earnest, heartfelt grief of a great multitude who feel that they have lost a friend."

In the County Hall at Carlisle on December 16th, the committee was appointed, under the presidency of the Bishop, to draw up a "George Moore Memorial Scheme." They adopted with slight modifications the last charitable scheme that had engaged George Moore's attention—a system of money scholarships for elementary schools, and of exhibitions for higher grade schools, or the University. They allocated a small sum, if funds admitted, to a monument of some simple kind in the Cathedral. Visitors to the Cathedral who look to the right, immediately upon entering the south doors, will see the half-bust, half-medallion portrait of the man, by Adam Acton, and as they read the inscription they will remember that it was composed by the Bishop.

A year later the Bishop stated in his pastoral letter at Christmas, 1877, that the George Moore Memorial Fund, which had realised £4,000 in the diocese, had been generously supplemented by the £3,000 raised in London. He mentioned the names of the governors of the trust, and added that the general aim of it was to assist the education of children in the public elementary schools by means of scholarships, and to help the most promising to a higher education by means of exhibitions.

In June 1877 the Bishop wrote a letter to the clergy of the diocese upon the "Recent Judgment of the Lords of the Judicial Committee of the Privy Council in the Appeal of the Reverend John Ridsdale." Whilst he pointed out that he had no doubt the right course for the clergy with regard to vestments was not to wear them. he showed how it was that the further study of the question had altered the view he himself originally held with regard to this question. "I say," said he, "candidly, that when I first seriously began to study this 'ornaments rubric' some twelve years ago, I was persuaded that the true interpretation was in favour of the vestments." His argument was, that it was at least possible under further examination to hold that the rubric did not authorise Ten men of judicial mind, assisted by five bishops, aided by every other possible help, commanding a mass of illustrative documents, and investigating a subject which had been threshed out by years of controversy, would not improbably arrive at the truth. Even if it were admitted that they were possibly wrong, that admission would not justify any single clergyman in taking upon himself the responsibility of acting contrary to the decision of the Judicial Committee.

As to the eastward position, the Bishop showed that the Judgment did, to all intents and purposes, sanction the eastward position, with the proviso that the "manual acts" should be done openly before the congregation.

The Bishop evidently felt that this Ridsdale judgment was one step in the way of pacification and concession on both sides; and that if the clergy persisted in asserting the infallibility of their own interpretations in the face of this judgment which he vindicated, there could be nothing but trouble. He prayed that the God of all Peace might avert such a result, and fearlessly sent forth his letter in advance of his Christmas pastoral, knowing that it would go beyond the limits of his diocese, and be judged and criticised by the Church at large.

The prayer for peace with which the Bishop concluded his letter was no mere form of words, as may be seen by a sermon he preached shortly after in St. James's Church, Barrow, on ritualism. While pleading for the elasticity of the Prayer-book, he showed that this very elasticity produced dangers against which it was necessary to guard. He advocated mutual concessions, and deprecated the "No Popery," "No Puritan" cries that were likely to tend to make the Church less catholic than she proudly In this sermon, too, he showed the professed to be. spiritual gain which flowed from obedience to authority, and the English spirit of delight in the freedom which came of doing that which the law permits. "The liberty of ministers of the Church was," he said, "the power of doing that which the law of the Church allowed."

The Bishop and his family spent a few weeks this summer at the "Rieder Alp," where he revelled in the luxury of the flowery uplands. In an account of this mountain home of rest which he contributed to the *Guardian* of August 8th, he says: "The plateau is adorned with the most various and most beautiful flowers. I have seldom seen such masses of colour. It is a rich hayfield in

which ninety per cent. of the future hay is composed of flowers fit for a garden." That love of flowers was strong with the Bishop. He would, when he was at home in Cumberland, sometimes drive a considerable distance to show his guests a particular hedge of the wild dog-rose.

Natural history, like botany, was also always a hobby of the Bishop's. In December 1877 he delivered an address in Carlisle on the occasion of founding the Carlisle Scientific Society and Field Naturalists' Club. His subject was Self-culture and Naturalist Studies, and those who heard him might have believed that the doings of ants and spiders, bees and water-beetles and worms, had been the serious study of a lifetime. He urged on working-men the delight of close observation of nature that a naturalist's hobby brings him. "A poor man cannot," said he, "keep a horse; it costs corn and is expensive, but the poorest can keep a hobby horse"; and speaking of the need of a good local Natural History Museum in Carlisle, he instanced the way in which smaller and less important towns in the diocese had founded such desirable institutions.

In December 1877 thirsty Manchester reached out her hands to take the cup of water from Cumberland. The Bishop being appealed to on this matter of the Thirlmere. Waterworks, took an opposite view of the case from that of his brother Bishop Fraser, and made a vigorous appeal, through the *Times*, to the people of England to prevent the proposed desecration of one of the choicest among the English Lakes. It is true that he jokingly said that a time might come when instead of a trip to the lakes we should hear of a trip to the tanks or a month at the reservoirs, and this bit of sarcasm was never forgotten. But it is fair to the Bishop's memory to say that his argument was not that Manchester engineers ought not to come to Thirlmere, but that if they came they ought to take their water from

the level, as Whitehaven was doing from Ennerdale, and Workington from Crummock. It was the construction of the dam and the alteration of the scenery he had protested against. The substitution of artificial engineering contrivances for great natural beauty in its primitive and untouched splendour in such a holiday resort as the Lake country ought not, he felt, to be allowed except under pressure of great necessity. Two millions of people had no right to spoil a choice piece of scenery unless they could show that they could not obtain a good water supply elsewhere, and this, the Bishop thought, had not been demonstrated.

This December he had the pleasure of offering a cathedral canonry to his old college friend and chaplain, the rector of North Benfleet in Essex, who soon after came into residence and devoted himself to diocesan work. Canon Chalker died in 1886, and the Bishop, writing of his loss at the time, said that the "one consoling thought to him was the constancy and cloudlessness of their friendship from first to last."

In the pastoral letter which he issued at Christmas 1877, he adverted to a "paper of instruction concerning Church seats," which had been drawn up by the Chancellor at his wish and distributed in the diocese for the guidance of churchwardens and the instruction of inhabitants. Turning to the question of Confirmation, he felt that so far as the increase in numbers of candidates, and in the reverence and order of the services went, matters were satisfactory; and he congratulated the clergy on their conscientious work. Those who knew how much of that increase, solemnity, and reverence of demeanour was the result of the minutely detailed instruction, and the careful ordering of the Bishop on the Confirmation days, might have felt that part of the change had been his own working. But there were still

weak spots in the Church organisation and Church life. On one of these the Bishop put his finger when he showed, that not more than half the parishes in his diocese were in the habit of giving an offertory once in three years to their Diocesan Societies, which were largely dependent upon the alms collected on Diocesan Sunday. There are secluded dales," said the Bishop, "where the clergy may think it unsuitable to have such collections, but the souls of men are as precious in secluded vales as in big towns, and they ought to have the chance of giving, whether they will or no."

CHAPTER XII.

CARLISLE.

1878-1881.

E ARLY in March 1878 there fell upon the Bishop the great sorrow of his life,—the almost tragic death of his second son, the lately appointed Vicar of Crosthwaite.

George Gonville Goodwin, of whose childhood his father publicly testified that he only once had had occasion to correct him, had grown up into a singularly gentle character. From lack of robust health he had been removed from Rugby, where his influence for good had been such that it was said of him, "Wherever Goodwin is, there is never any impure or unholy talk." After reading with a private tutor he entered Caius College, Cambridge. He left the University, not with high honours, but with a good name. "I have known," said one of his tutors, "men of much greater natural powers; I have known men of greater industry and work; I have known men more brilliant; but I have never met any young man who had the same power and influence for good."

He was ordained in 1874 to a curacy at Leeds under Dr. Gott, but the strain of the work proved beyond his powers, and he was invalided home. It is said of him that he left his mark there by his geniality and the simplicity with which he worked. Whilst he was recovering his health at Rose Castle, the curacy of Crosthwaite fell

vacant. No parish in the diocese seemed so dear to his father's heart, and very willingly did George Goodwin accept the post.

He entered upon his work in May of 1876, married in the autumn of the same year, and returned to his curacy. He won the hearts of the parishioners by his cheery, simple ways, and his manly devotion. They still speak of him with love and honour in the Crosthwaite valley.

At the end of the following year, the vicar, Canon Gipps, died, and not without much searching of heart and the certainty that the appointment would be cavilled at, the Bishop appointed his son to succeed. The parishioners approved, but the cry of nepotism was raised. At the ceremony of collation on January 13th, 1878, the Bishop preached a sermon in the Crosthwaite Church from the text, "Wist ye not that I must be about My Father's business?" a sermon which in effect was an exhortation to the new incumbent to fulfil faithfully the obligation of his post of duty and honour. "I used to think," said the Bishop, "that if quiet and satisfactory joy was to be had on earth, it would belong to him who was permitted to hold the post of parish priest of Crosthwaite.

"Some of my own brightest recollections are connected with this church and parish. It is now more than forty years since I first worshipped in this noble old church. It was a different building then, with its square pews, and the service was different; there was no organ, only a vocal choir singing old-fashioned hymns. Instead of containing the beautiful recumbent monument of Southey, the man himself might still be seen here, or taking his daily walks book in hand. It was my first visit to this beautiful country, and Crosthwaite Church has ever held a prominent place in my recollections of those most happy days."

In conclusion the Bishop said: "I have not made this

appointment with carelessness or with the base motive of providing for a son. I have endeavoured in all my appointments, as before God, to consider what were the needs of the parish, and had I not reason to believe that he whom I have placed here would be found suitable for the post, and that this belief was shared by the inhabitants of the parish, I would not have sent him to you. . . . It would be hypocrisy if I denied it was a joy to place amongst you one so near and dear to me as your new pastor, but the circumstances would, I trust, be sufficient to make me careful not to send one unworthy or unfit for the post."

Those who knew how large a place in his father's heart the son occupied, and appreciated the real love of the place and people of Crosthwaite which the Bishop, for the past forty years, had felt, realised that it was because he wished to give of his best that he had sent his son to Crosthwaite. In less than two months, George Goodwin, who had in one of his parochial visits caught malignant scarlet fever, died at his post. Not knowing what ailed him, he had written his sermon with its pathetic, almost prophetic, concluding sentence, "God grant we may find the love we seek by self-denial more and more the older we grow, till death comes and gives us the sight of Him who is at once its object and its author."

He was in church on Quinquagesima Sunday, March 3rd, 1878, began the service, and had gone as far as the Venite, when he became so ill that he was carried out and taken home to the house of a kind friend, with whom he was staying for a few days. There he became quickly worse, and with the words "Jesus says it must be so," sank into a swoon, and passed away at midnight the following day, March 4th.

The Bishop never showed more self-command than when, on the following Sunday, he preached both morning and afternoon. He said: "I opened my son's ministry, and now I am about to close it. When I last spoke from this pulpit I confessed the joy which I felt in giving you my own son for pastor. It seemed to me cowardly to shrink from speaking to you again to-day, when the bright prospect has been darkened by the shadow of God's wing and darkened for evermore. Shall we receive good at the hands of the Lord and not evil things—if evil things they be?" Those present say that there were tears on all faces, but that to the end the Bishop preserved his calmness and control. Writing afterwards, he said that he was "so thankful the day was over. All was solemn and reverent, but I dared not trust myself to look at the people."

But the Bishop went away from Crosthwaite Church a broken-hearted man. In future when he wrote to his wife he subscribed his name, "Your sad H. G." And there is a pathetic entry in his diary four years after:—

"II p.m. Penrith.—This is the anniversary of my dear George's death. Four years have passed since I telegraphed from here the sad news to his brothers and sisters, the most affecting passage in my life hitherto."

The young vicar's life did not pass away without an abiding memorial in the parish. He had earnestly desired to obtain a room which could be used for parochial meetings and week-day services. The George Goodwin Memorial Room was built to his memory because of his known wish, and was formally opened on Tuesday, November 11th, 1879. Preaching in Crosthwaite Church on the previous Sunday, the Bishop said it was an unspeakable gratification to him to think that his son had left his footprints behind him. His life was short, but perhaps, in centuries to come, the parish room, like the parish church, would be helping forward the work to which his heart was given, and "perhaps, when the parishioners are using it,

they will think of that short ministry, and may be led to say, 'Our young vicar, though dead and buried, is busy amongst us, and speaking still.'" Here the voice faltered, and, for the first and last time in his life, the Bishop utterly broke down.

But the Bishop did not allow his deep sorrow to interfere with work; he kept all his appointments as usual, only a new tenderness was noticed in the man. Throughout the diocese such sympathy had been evoked as gave the Bishop a different feeling about the men and women of the north country. If, in the first decade of his ministry, he sometimes had been tempted to think that there was a certain lack of cordiality and personal sympathy, he now understood that the heart which was seldom moved to express itself was none the less a warm one. The gift of the pastoral staff at the Church Congress of 1884, four years later, was but a token of their appreciation and honour for his work amongst them.

In this year he delivered his third visitation charge to the Cathedral and Parochial clergy and churchwardens: he spoke on church progress, church parties, church difficulties, church excesses, church defects, and church organisation separately at various centres; and alluding to the deaths that had occurred during the year, mentioned his own son's death. "I trust I shall not be deemed guilty of very gross partiality if I say that few have given, both in their previous lives and in the commencement of their ministries, greater promise of future usefulness. God's holy will be done. trial has been a bitter one, at least it has brought this unspeakable comfort, that it has drawn forth an expression of loving sympathy such as I could hardly have anticipated, and in which I cannot fail to find encouragement in my daily labours."

The death of the young vicar of Crosthwaite, however tragic and full of sorrow, had a bright side to all its It endeared the Bishop to his diocese and the diocese to the Bishop. As the year went on, the weight of grief was lightened by the interest he took in the engagement of his third daughter to another nephew of Archbishop Tait's, the Rev. William Archibald Spooner, Fellow and Tutor of New College, Oxford. The marriage was solemnised by special licence in Rose Castle Chapel on Thursday, September 12th. But it is plain from the prayer which the bride's father wrote for the service, that his heart was full of his recent loss, and that he looked forward longingly to "the happy meeting in the Heavenly The following November brought to Rose Castle the glad news that the Bishop's eldest son. Harvey, was engaged to the second daughter of the Bishop's old friend, William Wakefield. Their marriage was solemnised in April 1879, at Crosscrake, Kendal.

The chief work of the Bishop outside his diocese in 1878, was his bringing before the notice of the Convocation of York the need of some change in the mode of legislation for the Church in certain matters. This subject had already occupied the attention of the Upper and Lower Houses of the Southern Convocation, and had reached the dropped Bill stage. The Bishop's resolution, which was passed nem. con., declared "that some regulating power in the Church is necessary, by means of which, while her faith and doctrine remain unaltered, she may be enabled to adapt her ceremonial to the changing circumstances of the time." He was asked to embody this resolution in the form of a Draft Bill; and, after putting himself into communication with the Prolocutor of the Convocation of Canterbury, he drafted such a

Bill in terms nearly identical with that of the Southern Province, and presented it to the Northern Convocation.

The chief event of his year's work in the diocese was the dedication of four new churches at Barrow-in-Furness. which took place on Thursday, September 26th, 1878. The Archbishop of York, and the Bishops of Hereford and Sodor and Man, preached on the occasion; and the Bishop of Carlisle, who spoke at the luncheon afterwards, described it "as a day he had long looked forward to, as the crown of a great work he had had a humble part in." The four churches and their parsonages had cost £24,000. Towards this sum the great Barrow landowners, the Dukes of Devonshire and Buccleuch, had contributed £18,000; two other Barrow gentlemen had given largely; and only about £4,500 was left to be raised by local effort. "It is not only the fact," said the Bishop, "that we have added four churches to Barrow, but we have established a principle. We have made it known that we are determined that the spiritual privileges of Barrow shall not be behind its temporal and natural privileges."

The hardest day's work that the Bishop probably ever did was in connection with the subsequent services for the consecration of these new churches at Barrow. They took place on November 22nd, 1879, when, after four separate ceremonies which took up the whole afternoon, a united service for all the congregations was held in St. George's Church, where the Bishop preached a strong sermon from the words, "If any man thirst let him come unto Me and drink."

For some months past the Bishop had shown signs that the sorrow of March 1878 was telling upon him severely. He said nothing, but the nervousness which affected him when he was overworked, told his friends that a complete change was needed, and on December 5th

he sailed for Egypt, accompanied by his eldest daughter. The diary of his journey is complete, in the form of letters to his wife, to whom it was his habit to write daily when he was absent from home. The letters are brimful of the buoyant spirits which he recovered on board the Kashgar. He enjoyed the novelty of his ocean experience with all the zest of one who finds everything fresh and everything free from care. He writes in sight of land on his return journey: "It is exactly eight weeks since we sailed from Southampton; we have much to be thankful for, all has gone well; we have had no bad news; all our arrangements have fitted in like clockwork, and we return refreshed both in mind and body."

Outward bound, he was not idle, but set to work upon the short Memoir of his life, which was afterwards printed for private circulation in the family. No one who reads the first chapters which he then composed, without memoranda, and without books, can fail to be struck with the accurate record and the minute detail of the story of his early years. It is a monument to the astonishingly good memory with which he had been gifted, and which he improved by constant care. Arrived in Egypt, he passes through the level plain of the Delta, the fringe of Goshen, and feels almost that he is back in the Isle of Ely. At Cairo he is shocked beyond measure by the dirt and slovenliness, the degradation in matters of faith and ritual, the want of reverence and self-respect, that he finds among members of the Coptic Church. He tells a story about titles in the East. He was driving with Mr. Rivers Wilson. "You are a Pasha?" I said. "No," he replied, "I am not." "But," I said, "I observed the hotel porter told our coachman to drive to Wilson Pasha's." "Yes." he replied, "that was his mistake. I was terribly afraid of being made a Pasha, and to prevent it I got two of my understrappers made Pashas, and so now it is impossible for me to be made one."

His Journal letters, when he starts up Nile, are a little disappointing. He generally takes his correspondent to the tomb or the temple, and then adds, "But I will not bore you with any description; you will find it all in the guide-book." He was evidently much impressed with the physique of the Fellahin and the pose of their heads on their fine shoulders, struck by the piety of the followers of the Prophet, and delighted by the gorgeous colouring of the East, and its marvellous sunlight.

Once only does he in memory return to the sorrow which the year 1878 had brought to him, and then he balances the joy the same year had also brought him, and is resigned. He is writing to his wife from the Nile boat, on the last day of the year. "Let me," says he, "write a few lines about 1878, the first tragic year of our married How little we expected at its commencement the terrible event that it had in store for us! I cannot think that I was wrong in appointing dear George to Crosthwaite, but certainly never was a day-dream more rudely or more completely frustrated. I trust still that he was not at Crosthwaite for nothing, and that his memory may blossom. It has been a sad year for many; the Queen,* the Archbishop,† the Bishop of Truro, Lord Hatherly, occur to one's mind at once as being in the same condition as ourselves. Then, on the other hand, Harvey's engagement, Ellen's safe recovery, Frances' happy marriage, must be set on the other side of the account. The mixture of light and shade seems to be a necessary condition of human life, and a Christian, at least, cannot forget that both light

^{*} The Princess Alice died on December 14th, 1878.

[†] Craufurd Tait, the only son, and Mrs. Tait, the wife of the Archbishop, both died in 1878.

and shade, though in a certain sense opposites of each other, are nevertheless both caused by the same sun. No sun no light, no sun no shadow."

Future travellers to Egypt may at least thank the Bishop for the way in which he was the means of handing over to condign punishment a donkey-boy at Edfu, who had entered the temple with an axe concealed under his "burnous," and offered to cut out for a gentleman of the party any piece of sculpture he cared to take away with him. "I thought," writes the Bishop, "this ought to be taken notice of; so told the dragoman, who delivered him to the custodian, and this functionary proceeded first to take his tool from him, and then with the help of the dragoman gave him a good thrashing."

After returning to Cairo the Bishop visited Ghizeh. "The Sphinx more than most things, I think," he wrote, "illustrates the difference between seeing and reading about them. I had read about this creature for half a century, seen pictures of it in photographs and in Punch; and yet the actual beast when you see it and observe its magnitude, and perceive that it is cut out of the solid rock, astonishes you, I think, as much as if you had never heard of it before." The Bishop immensely enjoyed the bazaars and the quaint bargaining between sellers and buyers. He had the honour of dining with the Khedive, and, having friends at Court, was enabled to do much in a short time. He was specially interested in the government schools, astonished at the briskness and brightness of the lads, and strongly impressed with the girls' school which had been instituted by a Pasha's wife, who recognised the need of female education. Only thirty out of three hundred could, or would, pay anything for the privilege, and there was fear that the depressed condition of government finance would oblige the closing of the gates. "It would," writes the Bishop, "be ten thousand pities that it should be so; these schools are among the best hopes of this country." The Bishop was able to lend a hand in putting the machinery of the English Church in Cairo on a better foundation. There were many parties among the residents, and matters were not running smoothly. No one seemed able or willing to take the lead in putting things right, and an appeal was made to the Bishop. The English Council called a meeting; the Bishop, with characteristic care, having previously drafted certain resolutions, spoke, and spoke acceptably; the resolutions were unanimously carried, and every one seemed pleased.

So ended the Bishop's stay in Egypt. On reaching Brindisi, the first English Church news that gladdened his heart was tidings of the appointment of Canon Lightfoot to the Bishopric of Durham. He knew how heartily he could work with him in Convocation.

"This is indeed good news," he writes, "and I trust it will prove to be correct. The only drawback is the vacancy in the Cambridge Professorship. It will be hard to find a man like him."

Meanwhile he hurried home, and at once got back into harness. On February 22nd, 1879, he presented to the Northern Convocation at York his Draft Bill as to the need of powers of legislation for the Church, and was cheered to find that it was accepted without amendment. It was said at the time that his two hours' speech at the opening of the Convocation was one of the finest ever delivered in the assembly of the Northern Province. "Never since the revival of Convocation," said one of the papers of the day, "has better work been done than was done at York last Tuesday. If we had had this measure in force ten years ago, we should have avoided most, if not all, of the miserable litigation which has brought such

scandal upon all parties, and the Public Worship Regulation Act would never have been heard of."

In the previous year the Bishop had been able, as we have seen, to appoint his old friend and chaplain, the Rev. A. B. Chalker, to one of the Cathedral canonries. This year, through the death of Canon Hodgson, he was enabled to appoint another of his chaplains to a canonry, in the person of the Rev. Henry Ware, the Vicar of Kirkby Lonsdale. Canon Ware afterwards became his suffragan as bishop of Barrow-in-Furness, and was brought into still closer relations with him by marriage with his eldest daughter. These appointments enabled the Bishop to see the accomplishment of his cherished plan of resident canons, whose services should be at the call of the diocese.

October found him at Cambridge, where he preached to the undergraduates a striking sermon on "Reason and its place in the religious life." "A good senior wrangler may be a bad Christian; you may have a philosophy of religion and yet find, deep down in your mind and religious being, axioms concerning the existence and the power and the character of God which are too deep even for the deepest philosophy either to deny or to confirm." His visit to Cambridge was signalised by a service on behalf of one of the missions most dear to the heart of him who had loved Bishop Mackenzie—the Universities' Mission to Central Africa. From the foundation of the mission in 1857 till the day of his death, the Bishop of Carlisle cared for and encouraged the workers in that heroic mission field.

His pen had been busy at odd moments. In October he reviewed in the *Times* the "Biography of Catherine and Craufurd Tait." "The Archbishop's Memoir appears," he said, "to be exactly what it ought to be, clear in

expression, tender in feeling, and free from all exaggeration." He also contributed to the November number of the Nineteenth Century "A Speculation on the Unity of Nature." Starting from the point that the diversities in the scale of being, between the structureless jelly fish on the one hand, and a Shakespeare or a Newton on the other, are so vast that any theory of evolution fails to satisfy the inquiring mind—the Bishop asks in his essay this question: "Is it not conceivable that there may be a principle, a law from which the existing order of physical life, with all its apparent anomalies, flows? And would not that law, if known, exhibit to us the order of living nature as one consistent system, free from anomalies or exceptions?"

Another paper from his pen, forming a sequel to his paper on the "Unity of Nature," appeared in the same Review under the title "God and Nature." In it he showed that physical science properly so-called is not atheistic, but, to use a word he coined, atheous. The reasonings and investigation of actual science are by their nature only conversant with observed facts and conclusions drawn therefrom-in that sense it is atheous, but it does not become atheistic or necessarily deny the existence of God. Geometry and arithmetic are, for example, atheous. having thus demonstrated how the true domain of nature and God lay contiguous, and the danger of imagining that the same kind of mind could investigate the two domains and tabulate results in the same way; he showed that the physicist's mistake lay in his trying to treat man as wholly part of nature, and as capable of being investigated in this strict sense by physical science methods; whereas the baffling extras of will and conscience and personality in men required to be also investigated. "The postulates of personality," he added, "lead up naturally to the study of the Person of whom persons like ourselves are a faint reflection."

A visit to Yorkshire in December brought his public utterances for the year to a close, with a lecture on the creation of the world, at Leeds, and an address to the Huddersfield Church Institute on "The Church of England, its past, its present, and its future." These addresses tended to add much to the warmth of the welcome which he received, when in the ensuing year he was invited to preach morning and evening in the Leeds' parish church, and when he spoke with enthusiasm of what not only Leeds but the whole Church of England owed to the great Vicar of Leeds, Dr. Hook.

In March 1880 the Bishop preached at the Chapel Royal, St. James's, on "Divine Purpose and Knowledge." "Sometimes," said he, "we are told that if, after studying the laws of nature, we need the hypothesis of a first cause or creator whom we may call God, there is no great harm done by such a hypothesis.

"To which it cannot be too emphatically replied, that this is not what mankind wants. It is not the hypothesis of a first cause, the last link in the chain behind gravitation or electricity, that will satisfy the cravings of a human heart. We want a God the Father, who knows what He will do in the ordering of this world and in dealing with His children, not so much a cause as a person, not so much a physical origin as a moral governor."

If in 1879 the submission of the clergy to authority had been one of the subjects of his thought, as was evidenced by his article in the *Quarterly Review* for October of that year, it is plain that one of the subjects uppermost in his mind in 1880 was the Book of Common Prayer. He had in that year edited anonymously the "Convocation Prayer Book," feeling, as he said, that it was important that

Churchmen should really see for themselves what actually were the changes recommended by the Convocations of Canterbury and York; and knowing that they would not take the trouble to hunt through the schedules of the Commissioners, at the close of their fourth and final Report. In April 1880 he wrote an article on the Book of Common Prayer for the Quarterly, and during the year referred to the subject in more than one of his sermons. One of the most striking of these sermons was that which he delivered in June at the Diocesan Choral Festival in Lichfield Cathedral. He pointed out that the dulness of our Church services was not according to the directions of the Book of Common Prayer. "I protest," said he, "for the honour of that book and the service of the Church of which it is the mouth-piece, that the intention of that book is that our services should be made light and cheerful by means of the instrument which God has given in music. In a word, the parish choir may help the parish to realise the true idea of public worship."

The Bishop lost this year a friend whom he held ever in high esteem, Professor Miller, the mineralogist and crystallographer. To the professor's teaching he owed much of the interest which, throughout his life, he felt in those worlds of natural science where he so delighted to ramble. Something of this love of nature found expression in the sermon which he preached at the Royal Agricultural Show held in Carlisle, in July 1880. The sermon was delivered in the tent of the show-yard to the caretakers of the cattle assembled, on "the difference between man and beast."

"We can teach the dog to look up to us, we cannot teach him to look up to God; and it is when we consider our humble companions in relation to God, that we perceive that the knowledge of Him is essentially a human knowledge, a human faculty, and that an impassable gulf separates them from ourselves. My Christian friends, it is possible for us to forget this high prerogative of human nature; it is possible to sink ourselves down to the level of the beasts, instead of rising up to God."

His simple language laid hold on the herdsmen and grooms gathered together on the Agricultural Show Sunday. The same power of simplicity, manliness, and sincerity enabled him to accomplish a remarkable feat in the following October at the Congress at Leicester. The splendid audacity of addressing the republican and Nonconformist workmen of Leicester upon the burning questions of Parliamentary representation, trades unionism, liberty, equality, and fraternity, and the advantage of an Established Church was," so said one who heard his Congress speech, "only less marvellous than the combination of humour and eloquence which was sustained throughout. It was a great speech."

Early in the year 1880, the Bishop wrote for Macmillan's Magazine an article on "Adam Sedgwick," which he said he wrote, as a grumbler, to air a grievance. Adam Sedgwick had been dead seven years, and as yet no memoir of him had appeared. The death of George Eliot in December of the same year furnished him with an opportunity of calling attention, in a sermon which he preached in Carlisle Cathedral, to the passage in the "Mill on the Floss," where Maggie Tulliver, in the hunger and joylessness of her spirit, stumbles upon the "De Imitatione" of Thomas à Kempis in her brother's library, and finds for the first time rest for her soul. That passage had always seemed to the Bishop to have the value of an autobiographical memorandum. At George Eliot's death it was found that the "De Imitatione" had probably directed her latest meditations.

In January 1881 he delivered a lecture to the Literary and Scientific Society at Keswick, which was the outcome of the train of thought he had followed when he preached in the Agricultural Show-yard at Carlisle. He elaborated the suggestions which he had then made, and spoke of justice, morality, and the power of conscience as distinctive marks of man's place in nature. Carrying the view farther, he showed how the almost universal prevalence of religious sentiments proved that men had a capacity for conceiving thoughts about God which no other creature possessed, and that thus, in his possibility of religious feeling, he was differentiated from all other animals. This lecture was afterwards published in the Nineteenth Century of the same year.

Early in February the Bishop visited Edinburgh to deliver in the Cathedral the first of a series of sermons on Christian evidences. He characteristically enumerated the conceivable dangers to the faith which did not seem to him to be the special dangers of our time, and asserted that "the denial of the being of God, on the ground of supposed scientific conclusions," was to his mind the really great danger of our day. He then proceeded to discuss such views as Haeckel had propounded in his "History of Creation," and exclaimed passionately, "Give me design in nature and I shall have no fear for the possibility of detecting the manifestation of purpose and will in the region of morals and of grace; but take design out of nature, tell me that the heavens and the earth are spontaneously evolved out of matter (whatever that may mean), that the men and the beasts and creeping things are one, that the life of man has come from nothing, is nothing, and tends to nothing, and then I confess that all the glory of the universe, all the brightness of existence, all that makes life worth

living, seems to me to be gone, and there is nothing hopeful or joyous left."

In the same month, he preached in St. Paul's Cathedral a sermon on Noah's ark, a subject suggested by a pathetic letter which he had received from a working man, who, after hearing his sermon in Westminster Abbey, wrote to him of the difficulty of leading "a godly life with all the sin and carelessness and jeers and scoffing that went on round his dwelling."

"There was not so much difference," the Bishop said, "between the conditions which tried Noah's faith and the conditions which belong to thousands of men and women in London. Holiness of life is always an annoyance to those who live unholy lives, but Noah's obedience and his preparation for the ark-building would be more vexatious than merely general holiness, because it would be so conspicuous." The sermon was full of suggestion and encouragement to men to go on with their labour until the evening; to go on hammering away at the work of life, and feel that we can still put bolt here or drive a peg there, or use a bit of caulking here, and are in no sort of sense to think our ark is finished till the flood come. The spirit of obedience and faith in that great patriarch of old was one that all men whose souls were being built up against the day of the Lord should strive to imitate.

Death was busy this year again among the Bishop's friends. Dr. Bateson, of St. John's College, Cambridge, passed away in March; and in July Dean Stanley and Lord Hatherley died. "Lovely and pleasant in their lives and in their death not divided," so spoke the Bishop of them; and in a memorial sermon he preached in the Carlisle Cathedral on July 24th, he recalled the devotion and humility, the regular attendance, in his busiest days, of Lord Hatherley at the early service at Westminster, his constant

place in the Sunday-school. Then passing to Dean Stanley, he said: "There was such conspicuous and indubitable honesty in all he said and did. I frequently differed from him in opinion, and thought him not always sound in his judgment; in fact, I suppose that he had few friends who could entirely go with him in all his opinions of men and things; but I never had the smallest doubt of his manly truthfulness. I never heard a suspicion cast by any one on his perfect honesty.

"And oh! the brightness of his conversation and the joyousness of his presence! So simple-hearted, so kind, so charitable, so absolutely free from vanity, so unspoilt by honour and success, so ready either by word or deed to help every one who needed his help. Not England only, but the whole English-speaking world will mourn the loss of Arthur Penrhyn Stanley."

During the summer of 1881 the Bishop contributed to Macmillan's Magazine an article on William Whewell, based on the "Life" by Mrs. Stair Douglas. Speaking of Whewell's attainments, he said: "Whewell was not really great as a mathematician. There are indications in his writings of a certain rude strength, but he had not the true mathematical instinct. He had no taste for the more refined methods of mathematical analysis, and, so far as I know, he made no real mathematical advance, neither was he great as a lecturer, or as a writer of books for the University. He had not the gift of imparting knowledge easily and agreeably; I may add he was not great as an examiner. Nevertheless, every one felt in those days that Whewell was our great Cambridge man. As Master of Trinity he was the prominent feature of the University till the day of his death. He handed on the lamp; and though his books may become antiquated, the direction given to the scientific and philosophical thought by Whewell's writings may have an influence upon men's minds deep and permanent, and not to be adequately measured by the size of his printed works."

In June the Bishop attended the thirteenth annual Co-operative Congress at Leeds, and preached to a great congregation on Whit Sunday in the parish church.

"It may be said with truth that co-operation is the very basis and ground of the progress of the human race. A solitary man would almost of necessity be a savage," said the preacher; and then he went on to plead, that with all its danger and difficulties, its defects and failings, the age which has brought this idea of trade co-operation to the front was one which showed a balance on the side of blessings, and warned his hearers that it was as easy for a society to be selfish as the individual, that men would sometimes in a body do wrong that they would not dare to do as individuals; and spoke of the magnificent idea of all countries having a common interest in production for the benefit of all the world and one free mart of exchange for the common good."

"Whit Sunday," he continued, "the descent of the Holy Ghost,—Co-operative Trade, the subjects seem badly assorted, do they? Not, I think, altogether so. It is the work of the Spirit, to sanctify all the relations of life and all the transactions of this present world, to sanctify commerce, to sanctify co-operation, to sanctify men's dealings and feelings towards each other."

In the midst of sermons, addresses, and literary work, it is refreshing to a biographer, and may prove equally so to a reader, to strike across a lighter vein. In September in this year an amusing correspondence was carried on between the Bishop and Sir Wilfrid Lawson as to the need of some kind of luggage shed or shelter, at Dalston Station, the station for Rose Castle. Sir Wilfrid

answered the Bishop's prayer for such an erection, as his wont is, in rhyme—

"At Dalston there should be indeed some real shelter Where the rain, 'more suo,' comes down a real pelter, So I'll write to our 'sec.' to see what he can do In safely protecting your luggage and you; For though I stone bishops, like all of my set, It would grieve me to think that your luggage got wet."

The Bishop rejoined in rhyme—

- "Dear Sir Wilfrid, of late I've been deep in theology Besides other subjects both lofty and low, But I feel that I owe you an ample apology For leaving your letter unanswered till now.
- "I thank you sincerely for giving direction

 That a shelter at Dalston be speedily made;

 I am sure that a system of 'careful protection'

 Will be good for our luggage, though not for our trade.
- "One word more: when you put the erection I wish up You may well bear in mind, for 'tis certainly true, That you need not expend any stone on your Bishop For iron and wood will abundantly do."

Sir Wilfrid immediately replied with "stone 2nd" thus—

" Best thanks, my dear lord, for your capital rhymes Which cheer up one's heart in these very dull times, But no answer was needed at all to my letter And so your reply came to hand all the better. But I'll see, if I can, that our 'sec,' does not lag In constructing a shed for protecting your bag. I think there's no doubt it's a real pressing case, For Dalston I know is a very wet place; For publics and beershops stand thick all around, And gin shops and wine vaults encumber the ground; And so the good people, howe'er much they try, Can seldom exactly be said to be dry. But still, in the case of a bishop, we must Do all that is needful and pressing and just, So we'll run up the shed, and we'll earnestly try To keep our good Bishop quite sober and dry."

In October the Bishop attended the Church Congress at Newcastle. His paper on "The Connection between Church and State—what we gain and what we lose by it," has been described by one who was present, as the feature of the crowded evening meeting at the Town Hall. It far exceeded the time limit; but the fire and force of it carried the audience wholly with him, and he finished his peroration amid deafening cheers. The president, the Bishop of Durham, drily remarked, "Carlisle was too many for me."

Ritual troubles continued, happily from a distance, to disturb the peace of the Church. In his Christmas pastoral of 1880 the Bishop referred to the "imprisonment of certain clergymen in connection with questions of the ritual observance." "It is impossible," said he, "not to feel that the gaol is an utterly unsuitable form of ecclesiastical discipline when much turpitude does not enter into the offence. It is quite certain that any instance of a clergyman being imprisoned by reason of a suit connected with matters of ritual shakes the position of the Church of England, and plays into the hands of the Liberation Society. As matters therefore now stand, I am disposed to think that almost any amount of grievance to parishioners is a less evil than the remedy the law seems to supply. truth, the notion of enforcing ritual discipline by the strong hand of the law has been weighed in the balance and found wanting.

"The rubric which gives rise to most of the trouble has been declared by one of the strongest bench of judges which has been gathered together in recent times to have a certain meaning; but it is assumed by many amongst us to have quite a different one, and consequently the declaration of the meaning of the rubric has had small effect in bringing back peace."

Nor did the Bishop think that the repeal of the "Public Worship Regulation Act" would restore peace. The troubles began before the Act; they would not end with its repeal. "If I had any influence with clergymen brought under the hard hand of the law, I should try to persuade them to submit, under protest if they pleased,—submit with a determination to strive for some alteration in the law, whether of Church or State, if they think right; but anyhow to submit while the storm is raging round the ship, and while her safety depends upon the discipline and consent of the crew."

It was only to be expected that in the ensuing Christmas pastoral further reference should be made to the continued imprisonment of Mr. Green. The Bishop of Manchester had held out an olive branch, which, it was hoped, would have won Mr. Green to canonical obedience and opened the gates of Lancaster Castle. The proposal for peace was rejected in a letter from the President of the English Church Union. The Bishop of Carlisle could not keep silence. He contrasted the letter of the president, and its want of wisdom and charity, with the letter of the clergy of the rural deanery of Cheetham, who affectionately begged Mr. Green to reconsider his verdict and accept the Bishop of Manchester's admonition; and he protested against the interference of an irresponsible authority, however apparently infallible, between a clergyman and his spiritual Father.

"In my opinion," said the Bishop, "the bravest and most noble conduct that Mr. Green could adopt, would be to accept the hand which the bishop has held out to him, to follow the unanimous advice of his brothers in the deanery of Cheetham, and so bring to a close a most painful chapter in English Church history."

CHAPTER XIII.

CARLISLE.

1882-1883.

THE year 1882 saw a new dean installed in the Carlisle deanery. Dean Close had retired from active work and public life. His successor was the Reverend John Oakley, who came in the full vigour of mature manhood from laborious and successful work in one of the large out-lying parishes of London.

In February 1882 the Bishop preached at the re-opening of St. John's Church, Keswick. He alluded thus to the old reading-party days: "I remember the church very well in its old primitive days of forty years ago. I had the privilege of spending a summer here then, and making the acquaintance, or I may say the friendship, of your then clergyman, Fred Myers, which constituted, if I may venture to say so, an epoch in my own life."

February 1882 was the month that crowned the most laborious work he had set his heart upon, or put his hand to, since he had been Bishop. In June 1879 the Bishop had received a letter from Mr. Disraeli, asking his permission to allow his name to be submitted to Her Majesty as a member of the Royal Commission upon Cathedral Bodies. He consented, and gave all his energy to the work. Now on the last day of February 1882, after sixty-two meetings and inquiries into the statutes

of twenty-nine cathedrals, comprising the status and relations of a thousand functionaries, from bishops to choir boys, the first Report of the Cathedral Commission was issued. The Bishop's aim was well known from his Congress speeches. In his last Christmas pastoral he had laid stress upon the point that deans and canons and cathedrals existed, not for the benefit of the city in which they were situate, but more generally for the good of the diocese, and had, without violating confidence. assured his clergy that the commissioners throughout had considered the connection that ought to subsist between the cathedral and diocese, and the help which a diocese ought to receive from a cathedral. so well known that it was Bishop Goodwin who had suggested the Royal Commission, and had written the whole of the Report, which had been, with one or two verbal alterations, adopted unanimously by the commissioners. Speaking briefly, the commission aimed at popularising the cathedrals by making them centres of theological instruction and of competent preaching and pastoral work. Without revising the Diocesan Synod, they suggested that a Diocesan Chapter, comprising all the Cathedral functionaries, should be formed; that the status of honorary canons and prebendaries should be equalised; that obscurities in the Act regulating capitular patronage should be removed; and that the choristers and lay-clerks should be pensioned off after long service. But the suggestion which surprised men most was that, if cathedrals were to become the means of teaching and help to the diocese that it was felt they should become, funds must be supplied. The comparative poverty of the cathedral bodies had not been generally recognised till the commission had sat and reported.

An intimate friend of Bishop Goodwin and a fellow-

commissioner writes: "To the recommendation of that Cathedral Commission the Bishop of Carlisle endeavoured to the end of his life to give effect by legislation. I had many letters from the Bishop regarding this intended legislation, and I owe it alike to his memory and to the labours of the commission to endeavour to keep the question before Parliament."

The same friend gives an account of the work of the commissioners: "In the session of 1879 the Bishop of Carlisle in his place in the House of Lords called attention to, and presented a Bill dealing with, the anomalous position of one or more cathedrals in reference to their powers of dealing with statutes. The cathedrals of the old foundation—i.e., cathedrals existing before the time of Henry VIII., had the power of altering their statutes, while cathedrals of the new foundation, about twelve in number, which were in fact monastic bodies formed into deans and chapters, had no such power. But whether one kind of cathedral had the power and the other had not, the power had been little used in the one case, and it was greatly needed in the other. The Government of Lord Beaconsfield, impressed with the state of matters as indicated by the Bishop of Carlisle, decided to appoint a Royal Commission on Cathedral Establishments. interest which the Bishop took in the commission may excuse a somewhat lengthy account of it. The commission as originally appointed, the announcement being in the Times of July 3rd, 1879, consisted of the Archbishop (Tait) of Canterbury as chairman, Viscount Cranbrook, Lord Coleridge, the Bishop of Carlisle, Mr. Beresford Hope, M.P., Sir Henry Jackson, Q.C., M.P., and Mr. Charles Dalrymple, M.P. The secretary was Mr. Arthur Becher Ellicott. The first meeting of the commission was held on July 17th, 1879, at the Home Office, and the last on

March 20th, 1885, in Victoria Street. Of the original commission four members are dead, as also, strange to say, are the two members subsequently appointed—viz., Lord Blachford and Sir Walter James, afterwards Lord Northbourne, who took the places of Lord Colcridge—who never acted as a member—and of Sir Henry Jackson, who attended on very few occasions, and died in March 1881. I kept notes of our meetings; and it is startling to find that of the deans and representative canons who sat with us in turn, while successive cathedral statutes were under discussion, sixteen deans and twelve representative canons are dead."

The work of the commissioners was laborious; the questions with which they dealt were often extremely complicated, and the adjustment of conflicting rights and claims required much deliberation. But the meetings were throughout harmonious. The friend, whose account of the commission has been previously quoted, attributes not a little of the ease and smoothness with which the business was transacted to the genial humour and ready wit of Archbishop Tait and the Bishop of Carlisle. At a meeting held on February 20th, 1885, "Mr. Beresford Hope," he adds, "moved that we should acknowledge the services of the Bishop of Carlisle as the original cause and founder of the commission, owing to his motion in the House of Lords in the summer of 1879, his activity as a member of the commission all along, and latterly as chairman.

"We met once more on March 20th, and then the commission ended. Subsequently, more than once in the House of Lords the Bishop of Carlisle carried a Bill founded on the recommendations of the commission; and it has been introduced several times in the House of Commons. It is an enabling Bill, giving power to deans and chapters to frame statutes. There are checks and safeguards contained in it, enough to satisfy the most exacting critics; but hitherto it has never made any progress in the House of Commons."

Each year the Bishop of Carlisle's interest in science and its achievements seemed to grow. Speaking to the undergraduates at Oxford, in the spring of 1882, upon the way in which those who ate the fruits of the Tree of Knowledge seemed instinctively to hunger for the fruits of that other tree, the Tree of Life, he had said, "I would not by a single word or hint or insinuation depreciate knowledge. I have been brought up in a school where such depreciation is impossible; I have followed Newton in his wonderful discoveries, and have gone some way with those who, with an improved calculus and with great genius, have carried the mighty discoverer's work far beyond the limits which he himself had reached. I look with intense interest and with no jealous eye upon any step which is taken in the path of true science, and believe that in following that path men are only following the will of God."

It was probably in some such spirit as this that he undertook to preach the funeral sermon on Charles Darwin in Westminster Abbey on Sunday, May 1st, 1882. The sermon, perhaps one of the most characteristic the Bishop ever preached, was from the text, Colossians ii. 10, "Complete in Him." After saying that Shakespeare and Newton and men of such minds as these whose bones rested in the Abbey were gifts of God, and would be inconceivable in a world that was not governed by a loving Father, he said: "Let me say how much I think that the interment of the remains of Mr. Darwin in Westminster Abbey is in accordance with the judgment of the wisest of his countrymen. It would have been an unfortunate thing if it had

been opposed or if he himself or those dearest to him had recognised an incompatibility between the results of his scientific studies and the solemn committal with prayer and thanksgiving to the ground of the mortal material frame that had done its work." He spoke of Darwin as a "brave, simple-hearted, truth-loving man, whose hypothesis and the results of whose observation would have to stand the test of time." He compared him to Newton for modesty and painstaking, and urged politicians and theologians alike, in their more exciting fields of controversy, to take lessons from the dignified composure with which such men as "I may add," said the Darwin pursued their work. Bishop, "that though many attacks have been made upon religious truth in his name, he never made such himself;" and he instanced as a touching mark of his greatness that the crowning studies of the man had taken for their subject such lowly things of creation, such humble creatures as the earth-worms and their work.

"I believe that such intellects as those which were given to Newton and to Darwin, were given for the purpose of being applied to the examination of the universe which God who gave the intellect created and made. But if I am told that because Newton discovered gravitation, therefore I can dispense with the Apostles' Creed, or that, having got the works of Darwin, I may leave my Bible, I reject the conclusion, not only as illogical and monstrous, but as contradicting a voice within me which has as much right to be heard as my logical understanding."

It was this last thought that was constantly uppermost in the Bishop's mind. In November 1882 he spoke on Infidelity to the employés of the Atlas Works' Company in Manchester; and showed what attempts were being made by the publishers of infidel literature to confuse men's minds as to the separate regions of faith and science.

He told his audience that a leastet had lately been sent him with a statement that he repeated with pain—viz.: "'That the discoverer of the origin of species by natural selection was as great a man as the Man who composed the Lord's Prayer.' Now he had great reverence for Mr. Darwin. Any one had a perfect right to form an hypothesis, and if it turned out to be true then people ought to accept it as a piece of science; but there was no necessary opposition between scientific speculation as to how the world was made and the principles which were held concerning the great God who made us. To compare the discovery of the origin of species with the Lord's Prayer was to compare things of an absolutely different kind. Science should be kept to its own department, and he prayed God to speed it; but men had hearts as well as intellects. A man might appreciate to the fullest extent all the discoveries of science; but if he felt he had sinned and knew the death hour was nigh, he wanted something which an hypothesis of natural selection could not give him-something which, in the nature of things, science could not supply him with; and that something he could find concentrated in the Lord's Prayer for his strength and for his use.

"Let men honour knowledge and increase it; but let them remember there was a region into which knowledge could not penetrate."

The first day of August, 1882, brought the Royal Archæological Institute for its annual Congress to Carlisle. The Bishop, as president of the meeting, delivered an inaugural address, full of spirit and vigour and reverent love for the relics of the past, proving his right to the title of an archæologist which he modestly disclaimed. By a happy coincidence the cataloguing and description of the church plate had at his instance and through the

help of his daughter and his friend, the Rev. H. Whitehead, just been completed. Referring to it as a "labour far more interesting and remunerative in its results than had been anticipated," he urged in his address that other dioceses should follow the example.

The Bishop entertained the archæologists at Rose The life and soul of the excursion party that Castle. came thither to inspect the Border fortress and visit the Roman wall, he ended the week by a sermon to members of the Institute in the Cathedral on the following Sunday on "Archæology and its Lessons." In that sermon, referring to the Roman wall, he contrasted the lack of results left by the Romans in their five hundred years' occupation of England with the probable results five hundred years of English rule would leave on India. can never be too carefully borne in mind that good deeds, and good words, and good institutions are the most lasting as they are the most precious of human things. remember," said he, "once preaching in Rome at a time when the supposed chain with which St. Peter was bound was being exhibited in the Church of St. Peter ad Vincula, and saying it was a pity that the Epistles of St. Peter were not printed cheaply in Italian and given to the people as a more true and precious relic of the great Apostle. I hold to that view; other relics perish: the good, the righteous, and the true, these alone are proof against the ravages of time."

It will not be out of place in this connection to say that from 1839, when he joined two Trinity undergraduates—John Mason Neale and Edward Jacob Boyce—for the purpose of studying church architecture, throughout the days of the Ecclesiological Society and Cambridge Camden Society, down to 1891, when he presided over the architectural section of the Archæological Institute at

Edinburgh, and astounded the members present by the brilliancy of his classical and wide-read address on the "Treatment of Ancient Buildings,"-Bishop Goodwin was a real student of architecture, a true archæologist at heart. As a member of the Cumberland and Westmorland Archæological Society he lent his influence to such projects as the aforesaid cataloguing of the church plate of the diocese, or the publication of Bishop Nicholson's "Visitation of the Diocese." He was also keenly interested in the proposal to publish Nicholson's diaries, and the Pre-Reformation wills, in the Episcopal Register Those who were present at the Newcastle meeting of the Archæological Society in August of 1891, remember his genial delight and unwearied interest in the day's proceedings. All who care to see how lucidly and pleasantly the Bishop could descant on archæological subjects, and how he could popularise them, should read his practical paper on the Roman wall, which was printed in Murray's Magazine, vol. ii., p. 822.

In December 1882 Archbishop Tait died. It was natural, not only because of the Archbishop's link with the diocese as a former dean of Carlisle, but also because of the family connection that subsisted through the marriages of his daughters with nephews of the Archbishop, that the Bishop should allude to his death, as he did most feelingly in a sermon preached in the Cathedral on the Sunday that the news reached Carlisle. He spoke of the simplicity of the Archbishop's faith, of his gentleness and kindness of character, of his inflexible courage, and he urged his hearers to believe that to every man is his post assigned, and that to all comes the call to a life of faith, hope, and charity to hasten the Kingdom of God.

Other deaths occurred in this December of men intimately connected with the Cathedral and diocese. Two friends, Dean Close—beloved by the inhabitants of Carlisle and Archdeacon Boutflower-honoured for his piety and active work-were divided in their deaths but by a few short days. Writing of the late dean, in his Christmas pastoral for 1882, the Bishop said, "There is one lasting memorial of Dean Close which I am glad to have this opportunity of gratefully recording. It was due to his earnest labour and his warm enthusiasm, more than to anything else, that Carlisle is as well supplied with parish churches as it is." In the same pastoral he testified to his admiration of the other good, holy, kindly-hearted man always ready to do his Master's work in the path in which he saw his duty. In the following Christmas pastoral he spoke of Canon Battersby, another disciple belonging to the same school of thought, who had been called to his rest during the year 1883. The words are worth recording, if only to show how catholic in his appreciation of goodness and honest work among clergy of other schools of thought than his own the Bishop proved himself to be. Of Canon Battersby, he said: "If it be necessary, as I think it is not, to classify men according to the particular light in which some great truths of the Gospel and of the Church are viewed by them, I presume that Canon Battersby and myself would not be found in the same class; and on that account I am all the more earnest in expressing the deep and loving reverence with which I ever contemplated his character and conduct. He was in a true sense 'a shining light'; you could not doubt that the light of God was in him."

Throughout the spring of 1883 the Bishop was busy, in the pauses of his work, in preparing for the press a volume of collected essays, published by his friend John Murray, entitled "Walks in the Regions of Science and Faith." The book comprised writings from the time when he delivered his paper on the "Connection between Mechanics and Geometry" before the Cambridge Philosophical Society in 1835 to his last contribution to the Nineteenth Century and Contemporary Review on the "Philosophy of Crayfishes and Man's Place in Nature." The keynote of the volume is struck in the Bishop's own words. "The progress of human knowledge during the present century compels every one who thinks at all to think with his eyes open to the results of physical science. Morals and religion have of course still their own territory; and their territory should be carefully and courageously guarded against invasion. But the moral and religious views of men will generally be modified by the necessity of recognising indubitable physical truths; and even if this be not so, still, the protection of the territory of which I spoke just now, if it is to be wise, righteous, and merciful, must take account of the nature of the attacks made upon it, and must not expend itself in charging windmills, nor court defeat by the use of antiquated or worn-out weapons."

The book, if it is fair to judge by the reviews at the time, was well received; and people began to realise that the purpose of the Bishop in wielding his pen on other matters than commissioners' reports or Church pastorals was far-sighted, and for noble ends.

In June of this year, 1883, the Bishop was able to address a large gathering in Wells Cathedral on a subject always very near his heart, the subject of lay help. "Lay Helpers' Association," he said—"it is a significant title. The first word, if it is not a contradiction to say so, proclaims the universal priesthood of the members of the body of Christ. It proclaims the fact that laymen have something else to do than to save their own souls alive; it declares the great truth that the Church, even the ministry of the Church, does not consist of bishops, priests, and deacons only; but

that a ministry is given to each and all of us according to the measure of the gift of Christ.

"Then the second word, 'Helpers,' qualifies the first. Helpers of whom? I presume helpers of the clergy. They cannot get free from the chief charge of the work which was founded upon Christ's life and death; but they have no right, and they are very foolish if they wish, to bear that charge alone. To make their lay-brethren carry a portion of the parochial burden, to assure them that in helping to carry it they are fulfilling the will of God and the law of Christ; to make them believe that bishops and priests have no jealousy of their interference, but accept their aid with deepest thankfulness and cordiality; this I take to be the true wisdom of those who are called to the ministry of the Word and Sacraments."

In the early autumn of 1883, the Bishop saw the completion of a work to which he had first put his hand in October 1875. This was the reconstruction of the old cathedral chapter school, which was said to have been founded by St. Cuthbert in 686, the year before his death. Refounded by William Rufus in the beginning of the twelfth century, it had been entrusted, at the demolition of the monasteries, to the care of the cathedral body, and since Queen Elizabeth's time had been carried on with various fortune, within the Cathedral precincts at West Wall, on the ground of the old Eaglesfield Abbey. resignation of Canon Durham, the headmaster in 1875, afforded a fitting opportunity for endeavouring to remove the chapter school to other quarters, leaving the choristers to be still cared for by the Cathedral body, and for obtaining such new endowment as should bring the old school into line with modern educational requirements. of exhibitions, scholarships, and a University examination under an efficient staff of masters, it was hoped that it

might be made a grammar school worthy of the Border The townsmen approached the dean and chapter, who fell in with the idea. Negotiations were opened with the Charity Commissioners for a new scheme, and the Ecclesiastical Commissioners, acting as they had recently done at Chester, gave a liberal sum of £10,000 by way of endowment, and promised £5,000 for a Building Fund on condition that Carlisle would raise another £5.000. The Duke of Devonshire generously offered a site; but as it was not found to be convenient, another was procured by the Swifts Lane, and so the work went forward to its completion. It was no secret that that completion was the more readily effected by reason of the business-like capacities and the untiring energy of the Bishop as chairman of the committee. Many a heart among the Carlisle citizens was won to the Bishop for life, by the wisdom, enthusiasm, and the self-sacrificing labour which he bestowed upon this work.

At the opening ceremony, the Bishop, as chairman of the governors of the school, after sketching the history of the undertaking and pointing out its object, to give a University education to those who needed it, or a commercial education or scientific education to those who were destined for trade or science, went on to speak of the religious tone which he had desired should ever be a mark of the education given. "We hear," said he, "a good deal in these days about secular and religious education. Now I, for one, think there ought not to be a very wide distinction between the two. I don't want a very strong black mark between what is secular and what is religious, the two things necessarily run into each other; a really good secular education will not be complete without religion, and a religious education will be weak and impotent unless it is combined with good strong

secular education. What I should desire for this school is that it should be both secular and religious; that everything that is necessary for this present life should be well taught, carefully taught, and that at the same time the whole tone of the school should be high-minded, truthful, God-fearing, so that in the truest sense of the word it should be a religious school. This is what I desire for it and what I trust will be realised."

The report of the Royal Commissioners who were appointed to inquire into the constitution and working of the Ecclesiastical Courts, was matter of discussion at the Diocesan Conference in the autumn of 1883. The Bishop, adverting to it in his Christmas pastoral, said that the essence of the scheme was that there should be two bond fide church courts, those of the bishop and archbishop; and that if there were a complaint that justice had not been done in these courts, the Crown, as the ultimate protector of rights and fountain of justice, should interfere through the agency of the judges of the land. He then noted the fear, which was evidently entertained in certain quarters, that by the Episcopal Veto the rights of the laity were placed in jeopardy.

"I entirely sympathise," said he, "in the desire that the rights of the laity should be scrupulously guarded. The laity constitutes the great body of the Church. Services, ordinances, ministrations exist for them; the clergy are their 'servants for Jesus' sake.' But may it not be argued that a veto upon legal proceedings is upon the whole in the interests of the laity and in protection of their rights? Suppose for the absolute veto you substitute absolute freedom; and give to any man in the parish the right of involving the whole of his brother-parishioners in all the turmoil and distress of ligitation concerning some matters upon which he has some strong

crotchet. Is this in favour of the rights of the laity? Or is it not rather an infringement of the right to enjoy peace and goodwill on the part of the parishioners at large, for the sake of one man who may conceivably join in himself the attributes of long purse, strong will, and wrong-headedness? I do not," he added, "wish to express myself too positively, but I feel sure that it must not be assumed without evidence or argument that the Episcopal Veto will in the long run act against the rights of the laity and not in support of them."

Fourteen years of his episcopate had passed away; those who remembered the time when, before the advent of the Bishop, the diocese had earned the name of the Dead Sea, could not but think that the Bishop took too gloomy a view of the situation, when, in concluding that Christmas pastoral, he wrote in 1883:—

"Let me say, in farewell, that the aspect of the diocese, like most other things in which the spiritual is the principal element, presents a mixture of the bright and gloomy, of the hopeful and discouraging, of the joyful and the sad. I trust that on the whole we are making progress, but I do not think that the progress is either rapid or universal."

CHAPTER XIV.

A CHURCH CONGRESS CHAPTER.

1884.

I N his sermon on New Year's Day, 1884, the Bishop spoke of the coming event of the year, as far as the churches in the diocese were concerned. The Church Congress was to be held in Carlisle.

There were forebodings of storm. An attack was expected on the Establishment; the new Enfranchisement Act was said to have put power into the hands of two millions of untried voters, who would use it against the Church. Within the Church itself there were signs of anxiety and disquietude, and the effect of the Report of the "Ecclesiastical Courts' Commission" was to disturb many minds.

It was a fortunate circumstance that in such a year the Congress should meet under the presidency of so competent and practical a chairman as the Bishop of Carlisle. There were certain elements of added interest. The Seabury centennial commemoration was to be held in the autumn, and it was hoped that many American bishops would grace the Congress with their presence. The nearness of the Red King's town to the Border would enable an invitation to go to the Scotch Episcopate, and the neighbourhood of Ireland would be certain to attract a certain number of Irish Churchmen.

The Bishop threw himself heart and soul into the work of preparing for the Congress. "The thing," he had written in April 1883, "shall succeed, if human efforts can ensure success: which, no doubt, in the fullest sense of the word they can not." His influence shows itself in the very practical programme which contained, amongst its twenty subjects, such questions as "The Better Housing of the Poor," "The Recommendations of the Ecclesiastical Courts' Commission," "The Advantages of an Established Church," "The Duty of the Christian Teacher with regard to Politics," "What can England learn from Scotland and Ireland in Religious Matters," "Music as an aid to Worship and Work?"

Meanwhile the Bishop's pen was not laid aside. In January 1884 he had contributed an article to the Contemporary Review, entitled, "Thoughts about Apparitions," which was a distinct contribution to a subject which psychical research was at the time investigating. Assuming that spirit can communicate with spirit direct, he suggested that spirit disembodied might itself directly affect the mind, and set in motion first the brain, then the optic nerve, next the retina, next the eyesight, and so reverse the ordinary operation of sight as to make mental perception the first and not the last stage in its process. In short, it was the Bishop who first suggested the possibility of mental phenomena affecting first the brain and then the eye, instead of making the eye the feeder of the brain; and thus indicated a plausible explanation of apparitions which otherwise were unaccountable. This article involved him in considerable correspondence, and induced him to contribute to a later number of the same journal a second essay under the title "More about Apparitions." He found himself also obliged to make good his position as a defender of the faith against materialism.

because of an attack which had been made upon his collected essays, "Walks in the Regions of Science and Faith," by Dr. Lionel Beale. His very full reply to the attack, which seems to have been made with good intentions, but from the somewhat over-hasty conclusion that the Bishop was on the wrong side in the battle, will be found in the *Guardian* for January 20th, 1884. No one could have been more surprised than was the Bishop himself at being accused of "Compliant Theology" in his scientific rambles, and it is fair to say that in his masterly reply he conclusively rebutted the charge.

But as the Congress drew nearer, his pen was occupied with other matters. His heart was full of anxiety for the future of the establishment, and in a sermon preached in the Chapel Royal, Savoy, these fears found expression. "When we speak of liberation," he says, "and when we are tempted to grumble at existing chains by the dangling before our eyes of some vision of liberty, we are bound to consider what kind and degree of liberty we possess at present, and what better liberty we are likely to have when Parliament has struck off our fetters. And considering this point, and having frequently considered it, I feel bound to declare my conviction that, for all the great purposes for which the Church exists, the English branch of it is free. The twenty thousand parish priests of the Church of England are all, in the best sense of the word, free-free to preach the truth of God without fear or favour, free to reprove, to rebuke, to exhort. I will not say that the Church has no chains, I will not say that they do not gall her; but the highest kind of freedom is hers, a freedom that will not be increased, but diminished by her ceasing to be the Established Church of the land -a freedom which I trust and pray she may so use that she may never desire to lose it. For after all the best and highest prayer for the Church is not that she may remain established; but that she may not be disestablished in consequence of her own failure to do her duty. It is not a sad thing to die, but it is sad to die shamefully."

On Tuesday, September 30th, 1884, the Carlisle Church Congress was informally inaugurated by a meeting in the Congress Hall at ten o'clock. The occasion was the presentation of a Pastoral Staff for the use of the bishops of the see to Bishop Goodwin, in recognition of his fourteen years' work in the diocese. The presentation was made by Lord Muncaster, as Lord-Lieutenant of the county, who reminded those present that they had gone for their precedent to the old brass in Carlisle Cathedral, which showed the post-reformation Bishop of 1616 with his pastoral staff in his hands, and that they had had inscribed upon this pastoral staff the motto there inscribed on Bishop Robinson's, "Corrigendo, sustinendo, vigilando, dirigendo," as aptly describing the work to be done by the bishop of to-day.

The town clerk then read an address of welcome to the Congress from the Mayor and Corporation, and the Mayor added cordial words expressive of the citizens' grateful sense of the constant help which the Bishop had given in all matters affecting the social welfare of the diocese. He added an apology for the absence of a Hall of Assembly. The Bishop, practical as ever in his reply, called attention pleasantly to the need of a large building in Carlisle fit for the reception of such a gathering as an occasion like this had brought together. "Take care, Mr. Mayor, that before another Congress is held, the city of Carlisle has possessed itself of an adequate public room."

The Congress was formally opened that same afternoon by the Bishop's address. He struck the note of moderation and tolerance that sounded through the whole Congress when he said, "The admitted duality or plurality of schools of thought in the Church of England we have of course been compelled to take into account with regard both to the subjects and speakers. May I say I see no necessary evil in this plurality? If we have thought in any true sense of the word, we must have diversities of thought; if men think at all, they will be certain to think diversely; absolute unanimity is not possible in a congress of men, it can only be realised in that perfect unity of utterance which distinguishes the cackling of a congress of geese."

At the end of that address he compared the words of hope for church life of their late Archbishop of Canterbury, spoken at the Croydon Congress seven years before, with the prophecy of despair, from John Henry Newman's lips forty years ago; and paraphrasing Newman's words, he carried the Congress with him when, speaking of the Church of England, he said passionately, "Oh, my Mother, sorrows have been thine in times past and are thine now! thou hast foes without, lukewarm hearts, divided counsels, and too much of the world within; thy face is scarred, thy garments are soiled and torn: but thine is not the curse of the miscarrying womb and the dry breasts; God hath given thee the blessing of sons and daughters, and the wide world is their possession and inheritance."

The working men's meeting was well attended; not less than three thousand bond fide working men met in the Congress Hall on Wednesday night. The Bishop felt at home with them, and, after the Archbishop had spoken, won their attention by his geniality and humour and naturalness. They listened attentively to his reasons why working men might well be interested in the Church Congress since it dealt with problems touching so nearly the life of the artisan, as questions of better housing of

the poor, purity at home, temperance in daily life, truth and honesty in politics.

The Congress came to an end on Friday night, and the people flocked away from Carlisle, full of appreciation of the Bishop's readiness as chairman, of his tact and kindness, his moderation and good temper. They had heard him take part in the discussion upon "Overcrowding," on the "Rights of Parishioners in their Parish Churches," on the "Ecclesiastical Courts' Commission," on the results of recent "Historical and Topographical Research," and there were amongst his hearers those who averred that he had shown, as never before, his full strength as moderator, administrator, and leader amongst men under all the varied circumstances and exigences of the occasion.

But the Bishop's work in connection with the Congress was not done. On Saturday evening a new departure was made in the Congress programme. A meeting of working women was held, and those who heard him speak will not soon forget the history he gave them of his own boyhood, and of what his mother's influence had been to him all his life upward.

"I think," said he, "there is nothing like the pure love of a mother. I was very little over six years of age when my mother was taken from me; but I say deliberately and without any sense of exaggeration that though I have since that time been at school, been under tutors, been at college, and had all the experience of life, I do not think all the lessons I have had since that time put together amount in value and importance to the lessons which I learned from my mother before I was seven years old. She taught me always to speak the truth. She taught me to say my prayers. I have as vivid a recollection now at a distance of sixty years, as I had at the

time, of the manner in which she made me kneel at her knees, and with her hand upon my head taught me the simple prayer suitable to my childish days. She taught me reverence, she enforced full obedience, she taught me to keep my temper."

He went on to speak of the difficulties women must have in their daily lives if they gave way to temper. It was easy enough to fall out in a big house and make it up again; but a narrow cottage did not allow those who quarrelled to go apart for a time and forget the He reminded them of one of Dickens's characters, the costermonger, who felt this difficulty when he and his wife fell out in the coster's cart. "You see," said he, "aggrawation in a cart, it is so aggrawating." And he spoke of the peculiar trials and temptations women were prone to. He urged specially that women should refuse to marry a man who was known to be a drinker. "Never take a fellow on trust, don't take a man It is a good thing to keep a hedge to reform him. between you and the bull whose temper is uncertain. But let a man fear God first, and then you need not fear him as companion for life." And he concluded by urging women to study the New Testament, and see how Christ honoured women, and how He was willing to help and save the weakest and most grievously sinful, and by His encouragement to raise up the most fallen to noble life and service.

On the following day, Sunday, another departure was made from the ordinary programme of Congress week. The Bishop, feeling that the Cathedral would not accommodate so large a congregation, had caused a great farewell service in the Congress Hall to be freely advertised with band, volunteer choir, and Hallelujah Chorus, free to all who would come. By eight o'clock three thousand worshippers

had assembled, and the Bishop, taking as his text part of the seventeenth verse of the twenty-second chapter of the Book of the Revelation, preached a sermon in which the free invitation to that Congress Hall on earth was shown to have a parallel in the free invitation of all men to the Congress Hall of God. It was an appeal to men to believe in God and in religion as being a real thing, to be in earnest and to have faith in the welcome to the Paradise "For the kingdom of this world was yet to become the kingdom of our Lord Jesus Christ, and He shall reign for ever and ever, hallelujah!" Those who were present say that they have seldom heard the great Hallelujah Chorus, which took up the final words of the Bishop's sermon, sound with more appealing effect. The Benediction was pronounced, and the Carlisle Congress was worthily closed.

"I have heard," wrote the Bishop of Derry at the conclusion of the meeting, "but one opinion—that the Congress was exceptionally good, and that the best thing in it was the sweetness, the playful and gentle wit, the tender persuasiveness of the President. The quotation from Newman and the use made of it are absolutely unrivalled among episcopal utterances for a generation. I write this with a heart honestly full."

It will not be out of place here to speak of Bishop-Goodwin's connection with the Church Congress from its inception.*

The first Church Congress was held in the Hall of King's College, Cambridge, in 1861. Goodwin, then Dean of Ely, took a prominent part in the discussion of the work of the Church in education. He criticised the New Code in the

[•] I am enabled to do this by the kindness of Archdeacon Emery and his friend the Rev. C. Butler.

light of the late commission, and, while owning that the old system was imperfect and hailing all reasonable attempts to amend the education of the country, he urged that the New Code be amended and not withdrawn. In his various utterances at many future congresses may be traced the same distinct views as to the duty of the Church in educational matters, the same refusal to admit that education, properly so called, could be only secular, and the same statesmanlike readiness to acknowledge defects and seek for practical remedies.

The next Congress which the Dean attended was the Bristol Congress of 1864. Many still remember the impression made upon them by the sermon which he preached on that occasion from the text "Go and do." His words on the question of the Disestablishment of the Church are still living words. After a whole generation has passed away they will yet bear to be repeated. "It is a fact that there is a party in England who earnestly desire to throw the Church down from her present position, to change her foundation as an establishment, to confiscate her revenues, and to put her at the head of a voluntary association. Now it is not inconsistent with Christian principle to show a determined front to those who, having these views, may be and must be termed the Church's enemies. A Congress, conducted with spirit and unanimity, working towards great practical ends, and appealing boldly to the Christian intelligence of the country, may be a great instrument in God's hand for Church Defence."

In 1865, at the Norwich Church Congress, the Dean made his first public appearance as a cathedral reformer. In a paper full of quiet humour and sensible suggestion, while he deprecated looking at cathedral endowments as a milch cow for the feeding of small incumbencies, he insisted that the cathedral must justify its existence by

more immediate fulfilment of its duties as the mother church of the diocese. In an efficient cathedral system canons should be resident, plurality of canonries should be abolished, and the bond between bishop and cathedral should be strengthened. A cathedral should be looked upon as the school of music for the diocese, and in some cases the cathedral chapter might well undertake the duties of a theological college. If a commission were appointed for the revision of cathedral statutes, it would probably inquire into these matters; but he urged that each cathedral chapter should be allowed, with the help of its visitor, to devise for itself a new code within certain broad principles.

In the next year, 1866, at the York Congress, he again read a paper on "Cathedrals, their proper work and influence," pointing out how the cathedral services should set an example to the whole diocese in the perfection of its public worship, and urging, amongst other things, the use of cathedrals for synods and conferences. "If we are disposed," he said, "to think that at present as much use is not made of them as might be, let us be thankful for their existence, and let us hope that in addition to those openings for usefulness already discovered, and which are more numerous than flippant critics are disposed to allow, others may be found which will tend to make the cathedrals more than ever centres of diocesan life and action."

Throughout his subsequent efforts in the cause of cathedral reform, whether in Parliament, in Congress, or in Convocation, it is clear that the leading idea in the Bishop's mind was to break down the excessive parochiality of Church life, and to make each diocese more diocesan in its outlook. To this end he felt that a popularised cathedral might powerfully minister. This was especially

the key-note of his utterances at the Dublin Congress of 1868, when he took a leading part in the discussion on Convocation and diocesan synods. He boldly pronounced, in this discussion, in favour of one convocation for the two English provinces. Passing to the question of diocesan synods, in which he included diocesan conferences, he explained what had been done in the Elv diocese, and showed that, whereas the Church of England and Ireland had retained the organisation of the parish, she had lost the organisation of the diocese. He warmly advocated diocesan conferences as tending to make up this loss, and foreshadowed the need of some further organisation to join the various diocesan conferences with a synod of their province, and thus anticipated the formation of the House of Laymen.

At the Liverpool Church Congress in 1869, the Dean, with his mind still running upon cathedral reform, spoke on the capabilities of our cathedrals. He insisted in his speech that the one useful provision in cathedral statutes which he knew, was the law insisting on the residence of the dean. He argued that a similar law requiring the residence of the canons would infuse new life and increased interest throughout the country in our cathedral system. "The cathedral," said he, "belongs to the diocese, not to the town." The question of patronage by the dean and chapter was an important difficulty often cast in their teeth; yet, if once fit men were obtained as canons in residence, there need be no fear for the future on this score.

The first appearance of Bishop Goodwin at a Church Congress after his promotion to the See of Carlisle, was at Leeds in 1872, where, as chairman of his section, he delivered a very characteristic address on the need of encouraging church music, and making the service of the

church popular in the best sense of the word. The question of Gregorian and Anglican Chants had excited considerable warmth in discussion. "We all know," said the Bishop at the close of the meeting, "that one of the great teachers of harmony is harmony; but we also know that musicians tell us that discord introduced judiciously adds very much to the pleasure produced by harmony. And I find on this occasion that the manner in which discord is introduced into a section of the Church Congress is by the question of Gregorians and Anglicans. I do not see why the strongest Gregorians and Anglicans should not do exactly what I do myself—that is, love and admire both. When I was Dean of Ely we had both styles of music; on the Wednesday and Friday we had Gregorian tunes to the Psalms, on the other days we had Anglicans.* and I venture to think that the mixture of the two added very much to the sense of devotion and solemnity which belong to the service of Ely Cathedral. would say this, that, while I for one should be very sorry to miss that peculiar delight and pleasure which Gregorian tunes convey to my mind, especially that really touching. most touching 'Tonus Peregrinus,'—while I should think it a great misfortune to lose that connection with the past, —at the same time we ought to be proud of the Anglican Chants."

It was at this Leeds Congress that he took part in a discussion on Church architecture. In the course of his remarks he mentioned incidentally what he had done in his own diocese, where the old mountain chapels, with a character quite their own, necessarily needed renewal from time to time. Feeling that they could not be replaced

^{*} It is said that very soon after the departure of the Dean from Ely this plan was given up, and Anglicans were wholly resorted to, except on Wednesdays and Fridays in Lent.

by smart, dandified little buildings with the conventional spires, and other accessories of the ordinary type of ecclesiastical architecture, he had offered a prize for the best design for such a mountain chapel as would be in fullest harmony with its surroundings.

In the debate upon Modern Science and Vital Christianity, he warmly advocated the need of the Church of Christ being active, not passive, all along the line of inquiry; being neither afraid of the results of scientific truth nor overmuch in a hurry to come to a conclusion and stigmatise any knowledge as unchristian; and he urged his hearers to rejoice that their lot was cast in this century of progress and added power over nature, and to believe that it was their duty to thank God and take courage.

Between this date and 1875, when the Church Congress met at Stoke-upon-Trent, the Bishop had been feeling the necessity of lay help for the scattered parishes of his diocese, where, for example, one parish, which he described as an isosceles triangle, with a base of fifteen miles and two sides of ten miles each, had a population of only one thousand people scattered over this large area, while another parish of seven thousand acres had five hundred people and no group of cottages larger than five in any part of it. The paper he read at the Congress on lay agency for the work of the Church will be remembered for his assertion that he believed many of his clergy could find no better curate than a good stout pony. He urged that parishes should be divided into districts, and that the clergy should appoint a voluntary lay-helper for each district, whose work should be to prepare the way by cottage lectures for the ministrations of the clergy. He thought that churchwardens were not sufficiently encouraged to undertake lay mission work; and he advocated their use of school chapels and mission rooms, but in no way suggested that laymen

themselves should undertake the direct work of conducting services or of preaching and expounding in consecrated buildings.

The Bishop was an ardent friend of the temperance cause, often speaking for it in connection with the Church of England Temperance Society and otherwise. Several times he himself tried total abstinence, and always looked upon alcohol as a medicine rather than as a beverage. His first Congress speech on intemperance was given at the seventeenth Church Congress, which was held at Croydon in 1877, under the presidency of Archbishop Tait. His opening words were: "I have undertaken the somewhat Herculean task of dealing with the liquor traffic in fifteen minutes, and I have come three hundred miles to discharge that duty."

He first dealt with certain points connected with the investigation of the House of Lords' Commission of which he had been a member. The theory of free trade in licenses as promoting temperance he considered to have broken down altogether. The Gothenberg scheme, which Mr. Chamberlain had propounded to the Commission, might have a good deal to be said for it on other grounds, but its case on the ground of temperance was not proven. case against the grocers' licenses, in his opinion, so far needed further proof. He questioned the expediency, in sparse neighbourhoods at any rate, of limiting the number of licenses to a certain number of the population, and, while admitting that Sir Wilfrid Lawson's Permissive Bill was well-intentioned, did not think it of practical value. He thought that legislation should promote Sunday closing, and should put licenses for drink on and off the premises on the same basis. He also seemed in favour of the police keeping a list of habitual drunkards, that is, of men convicted three times of drunkenness. Such lists

might be sent to the publicans, who should be liable to a penalty for serving drink to all persons whose names were inscribed. He believed that the publicans would welcome the help these lists would afford them in dealing with the nuisance of habitual drunkards as customers.

With regard to the medical treatment of inebriates, he doubted the expediency of putting their personal liberty into the hands of relatives and doctors; but, if a man put himself under restraint, he thought the law might step in and say that such a man might be kept under restraint until he was cured. He concluded a very practical address with the following advice: "Do not abuse the publican, but try to get him on your side. Try all things before you trust to legislation. Trust rather to education, to good mothers, to the influence of the Church, to temperance teaching in schools and confirmation classes—in short, to bringing up young England in the fear and admonition of the Lord."

In 1878 the Bishop attended the Congress at Sheffield, where he presided over a free and open church meeting, and showed how opposed he was to any idea of the appropriation of church sittings by faculty or otherwise.

"There are," said he, "churches within my own diocese where the poor people are positively prevented from hearing the gospel of Christ by a system of appropriation of pews. . . . I should like," he continued, "to relate a story from my own diocese. There was a mission in a certain town, and there was a certain church in the town which was the very beau ideal of an appropriated church. Every seat was a pew, and there was not the smallest possibility of anybody getting into the church, except the persons to whom the pews were supposed to belong, half of them not being parishioners at all, practically three-fourths of the pews being empty Sunday after Sunday.

The mission came; pro hac vice the church was filled; I went and preached in it myself. The people were so delighted with the altered appearance of the church that they held a meeting the following week and determined, with one dissentient, that the seats should be unappropriated for the future."

It was at this Congress that, for the first time, a meeting was held for the working men. The Bishop addressed it with effect, and established his reputation as one of the most attractive and telling speakers to a working men's audience that the Church of England of his day was to Those who were present remember his genial and hearty appearance, as, with one hand in his pocket, and swaying his body slightly from side to side, he seemed to make himself at home at once with the great meeting of fellow-working men. With ready sallies of humour, always succeeded by some serious indication of his higher mission to the hearts and souls of the people, he won their attention, and worked the mass of his audience up to enthusiasm as he gave them his three injunctions: to be good men-kind and manly and true in all relations at home, in the workshop and among their fellows; good Englishmen—with a worthy sense of the greatness of their country and their duty to it; good Churchmen-with a knowledge of what the Church's aim was, what its worth to them as an institution might be, and what as Churchmen they might claim at her hands and give to her with their hearts.

He was as much surprised as others were to find that his words on this latter point went home. "I came," he said afterwards, "to speak to them, I confess, with a notion that they would be men who regarded the Church as something outside of them, something in which they had no particular interest. I found I was monstrously

mistaken. When I spoke to them as Churchmen I found I had touched a chord that vibrated throughout the hall, and I felt I was in the midst of a large number not only of Sheffield men but of Sheffield Churchmen."

He immensely amused the meeting, which was largely composed of Sheffield knife-grinders, by his allusion to his interest in Sheffield. "I think of it," he said, "every morning, for I shave every morning. I have a box which contains seven Sheffield razors. These razors were given me forty years ago, just at the time when I began to shave. They were made by Rogers & Son, Sheffield. When they were given me'I was told they were the best articles made. and they have been the best articles I have ever had to do with in my life. They have never been ground in the course of forty years. They very seldom go on a strop, because experience has told me that that makes them blunt instead of sharp. I just leave them alone, using them each in turn, and I am comfortable." Then having got all the meeting on his side, the Bishop vigorously and happily applied the words: "These razors were not scamped by the men who made them. They were sterling work. I felt a cold chill run through me when I read lately that American edged tools were demanded as superior to English make, because the latter were scamped. Now," exclaimed the Bishop, "do you uphold the old reputation of Sheffield; don't scamp your work!"

The power which the Bishop possessed of interesting working men was again strikingly exemplified when he addressed a meeting at the Church Congress held at Leicester in the following year. He had been warned that he might expect rough treatment at the hands of some of the extreme republican faction if he spoke contrary to their mind. He put his audience at once in good humour by telling them that he had looked up the word

Leicester in the encyclopædia, and gathered from it that there were two things they manufactured at Leicester, "stockings and Members of Parliament, both very useful articles when properly used." Taking as his text the evils of bribery and corruption at the election, he went on to say that he had heard the men of Leicester were republicans to the backbone, and he would like to examine with them various republican forms of government and compare them with our own.

"I am not so certain," he continued, "that this great principle of a republic is certain to bring liberty, fraternity, and equality, and that there may not be very good reasons for preferring to go on in the old groove; in point of fact, if it were not contrary to the rules of this great meeting, I think I should be disposed to call upon you to rise upon your feet and to challenge you all to cry out, 'God save the Queen.'" As a matter of fact, at the end of the meeting he felt that they were all with him, and having invited them to join him in singing the National Anthem, and having himself sung the first verse, the mass of his hearers rose up and sang "God save the Queen" with heart and soul and voice. His loyalty had infected the whole meeting.

Later on in his speech he touched on the question of Church Disestablishment, and, repeating an argument which he had used at Newcastle-on-Tyne in 1881, urged that it was the duty of a Church Congress to make it plain that the "we" did not mean the clergy of the Church of England only, nor even the clergy and laity only, but the whole body of English Christian people. He concluded his paper as follows: "I will say what I think that 'we,' so understood, ought to do. We ought to say that while we dictate to no man how he ought to worship God we are nevertheless determined that no obstruction shall be

placed either in the House of Commons which we elect, or elsewhere, in the way of the free action of the Church of England. We believe and know that there are some defects in that free action, due to the connection between the Church and the State, or supposed to be so due; we are determined that those defects shall be removed. We will make this no matter of party, because by hypothesis we are not a party but the whole people of England; we will never be satisfied until each preventable source of loss is obliterated or turned into gain; we will get rid of all that makes good men grieve, whether they call themselves Churchmen or not—or we will know the reason why!"

He appealed to the Nonconformist working men present, in the following words: "I would ask the strongest Nonconforming brother present whether, in his heart of hearts, he does not think it may be some advantage in a great place like this of Leicester, that there should be seventeen Houses of God, into which every poor man has a right to go and sit himself down-I believe in almost all of themin any seat he pleases. Is it worth your while to upset that which to all of you is 'without money and without price,' which gives to every poor man a friend to whom he may go, and whose business and privilege it is to minister to him in his own cottage in times of sickness and in health? . . . I quite understand, although I may not agree with the man who says, 'I prefer to go to chapel,' but I say, if you choose to go to your chapel, do not lend your hand to the upsetting of the church which is free to your brother as well as to you, and in upsetting which you would nought enrich yourselves, and would, perhaps, besides make him poor indeed."

In 1883 the Bishop attended the Congress at Reading. His most important contribution to the discussions was his paper upon "Recent Advances in Natural Science in Rela-

tion to the Christian Faith." He said: "The issue to be tried is this, Is there anything in the theory of evolution which as honest men we feel bound to receive and which is destructive of faith in Jesus Christ?" He carried the Congress along with him in his examination of the subject. and summed up the whole matter thus. "The attitude of mind which became ordinary Christian men and women is that of humble recipients of scientific truth. They should distinguish between scientific teaching and the moral or religious conclusions of some scientific men; the two things were very different. The suspicion has been aroused that the recognition of evolution as a scientific truth is the same as infidelity. God forbid that this should be so; and especially it was the duty of the clergy and of all educated men and women to take care that no rash language used by them should have a tendency to strengthen this suspicion. . . . One thing I would venture to say with some confidence concerning the future, that, if ever the faith of Christ should suffer an eclipse in this our dear native land, it will not be by the advances of science but by the progress of something much less divine."

At the Church Congress held at Portsmouth in 1885, the Bishop preached a sermon on the text, "Watchman, what of the night?" He did not regard the increased power which had been put into the hands of the working men by the late extension of the franchise as a source of anxiety to the Church. If the Church of England were anything, she was the Church of the working men; and he believed the working men were her friends at heart. To the cries for religious equality, to the false accusation that the clergy are supported out of taxation, to the desire for the plunder of a church reported to be rich, he would answer, that we English people are essentially practical,

and that the great question for us is, " Does the Church of England practically work well?" After showing that the National Church declared the nation's faith and was a world-wide influence for good, he pointed out what an enormous amount of useful work for the people of England the Church had been called to do during the last fifty or sixty years. "I boldly affirm," he said, "that England has never seen anything comparable to what is going on to-day, both in her towns and villages; men of varying phases of religious opinions and unequal stipends, most of them very humble indeed, are doing such a work for God and for their fellow-creatures, and withal living such exemplary godly, Christ-like lives as the world has not very often witnessed. And no favour is asked from the State in aid of this work and in furtherance of these efforts. All we ask is to be let alone, and to be permitted to go on labouring as we have laboured hitherto, without interfering with those who do not wish to be interfered with, and without interference from any."

He concluded a memorable sermon by words of passionate exhortation. "The day must be coming as well as the night. The light which has shone hitherto cannot be doomed to diminution; extinction is impossible, for it is the light of Christ. O ye statesmen, O ye Members of Parliament, O ye old voters, O ye newly-enfranchised millions, put aside all party feelings as concerns this great question; make up your minds that the Church of your fathers shall be the Church of your children; purge her that she may bring forth more fruit, strengthen her where she needs strengthening. Supply what is wanted, renew that which is decaying, but do not give her over to her enemies, do not cripple her usefulness, do not combine to lay her in the dust!"

The Bishop never attended a working man's meeting

with less of a light heart than the one at Portsmouth. He had been assured that he would not get a hearing, and that he might just as well talk to the winds. "You will have nothing in common with them," it was said. went to the meeting, and told them a story of how necessary it was for men to discover a common ground if they wished to be interested in one another. At the late Agricultural Show at Preston, he said, a north country farmer was so struck with the interest which the Prince of Wales was evidently showing in his particular line of life, by gazing at a pen of prize pigs, that he could not restrain his feelings or his words, and said, "God bless you, sir! God bless you! You and the missus and all." "And what have you and I in common?" continued the Bishop. "We have a Queen and a navy, and dockyards to be proud of, and a land which we will defend against all comers." Then taking as his subject "We are all Englishmen then, and we may well be very thankful that we are," he spoke to them of English heroes of whom they might well be proud—of Nelson, Gordon, Lord Shaftesbury—and thus led them to think of their duties as citizens under the new Act of Enfranchisement. Thence he passed to their duties as Churchmen, disabused them of the common errors about parsons' stipends, by telling them how for ten years he had worked in a parish cure whose stipend was the large sum of thirteen shillings and fourpence a year, and asked them to do with the Church of England as they would be done by-to let well alone. "Do you remember," he humourously asked, "the epitaph upon the man who not being particularly ill but fancying that he was, went to doctor after doctor till at last some doctor managed to kill him? 'I was well, I would be better, and here I am.'" He took his seat amid rounds of applause. There was not a working man at that meeting who would

not have been willing to listen for another hour; so natural, so unaffected and straightforward had been his simple talk to them.

The Church Congress met in 1887 at Wolverhampton. Bishop Goodwin preached in Lichfield Cathedral on the words, "Be strong and of a good courage: have I not commanded thee?" He urged upon the Church of England that her safety from her foes and her growing usefulness depended upon the two conditions on which so many spiritual successes depend-viz., belief in God's presence and sanction, and personal determination and courage. He drew, in that sermon, a glowing picture of the great possibilities and the splendid field for activity open to the Church of England, if only she would refuse to rest upon her oars, determine not to regard herself as a sect, and teach her children carefully and clearly the differences that exist between herself and Rome on the one hand, and herself and the Protestant sects on the other. He hinted in the sermon at the need of some national synod of the Church to make its voice heard with something like authority.

"I have often wondered," the preacher said, "why it is that the Church's voice is so ineffective in Parliament, and I have come to the conclusion that the reason is to be found very much in our own want of unanimity. When the walls of Jericho fell down before the host of Joshua, the people shouted with one shout,—no division into two or more parties, no doubt as to what they wanted, the whole army in absolute submission to the directions of their great captain. A similar united shout might perhaps bring down some walls of Jericho in our own day; and certainly if there be any one or more points upon which Churchmen are at one, and concerning which they have the sympathy of all good men, whether Church-

men or not, it does seem incredible that they should be incapable of raising such a shout as should constrain ministers and Members of Parliament to hear and give heed."

At the Church Congress at Wolverhampton, in which he addressed a working man's meeting for the last time, he took as his subject "The Hindrances of Religion in Common Life," and chose for its first hindrance—Betting. "Personally," he said, "I know nothing about the subject. I never saw a race, I never saw a dog-fight, I never saw a cock-fight, and I never made a bet in the whole course of my life; but I will tell you a good story in connection with betting which will bring to your recollection a man whom you all respected and looked up to-your late bishop—Bishop Selwyn. He was once talking to a young man who was rather what you would call 'a swell'; anyhow, he was one who was very familiar with the turf and betting. The man said, 'Well, my lord, I can only say, at Newmarket I have met some of the very best company I have ever met with.' 'Oh!' said the Bishop, 'have you? Yes, I see,—bet, bettor, best; you evidently consider the adjective which you apply to that company is the superlative of bettor."

Having thus got his audience in a mind to hear more, the Bishop went on to speak earnestly of the common practice of foul and profane language, and urged that, in the fact of their common humanity and the common possibilities of temptation to evil, bishop and collier were bound to make common cause against the devil. He ended, as was his wont at these working men's meetings, with an impassioned exhortation to his audience to choose the better part and make an active stand for the higher life. "Only conceive," he said, "if every man here tonight were to register a vow that he would try to do

something to advance the Kingdom of Christ... what a marvellous spiritual power would go out into the town of Wolverhampton and its neighbourhood! what a power for Christ! what a power for God!"

In the autumn of 1888, the Bishop attended the Church Congress for the last time at Manchester. At a meeting held in the evening of October 3rd, the subject for discussion was "Hindrances to Church Work and Progress." The Bishop throughout his address had in his mind his friend Dr. Fraser, the late Bishop of Manchester. "It is impossible," he said, "for me to rise in this room to-night without recollecting the last occasion on which I had the privilege and the pleasure of speaking here. There was then in the chair, not the present bishop, but he who was the Bishop of Manchester in those days. The subject we were then discussing was temperance, and I was speaking of what was meant by a man. I endeavoured to impress upon those who were listening to me that a creature with two legs, carrying a body which was practically turned into a beer barrel, was not really a man. I remember that after this little flight of eloquence I put my hand on the shoulder of the Bishop and I said to the working men present, 'This is a man!' A friend of mine who was present at the time told me afterwards, 'I shall never forget the cheer they gave. It was the most magnificent cheer I ever heard in the whole of my life." After speaking of some of the hindrances to Church work and progress, he went on to show that the greatness of the work done, and the greatness of the burden which had to be borne along God's highway were of themselves two of the hindrances. He enforced his plea for lay help to aid the over-worked clergy, by a singularly happy illustration borrowed from the practice on the great Shap incline on the L. & N. W. Railway, where an extra engine comes up from behind, and, on a given signal, pushes the over-weighted train up the hill. "We," said he, "the clergy, are hooked on, and we cannot leave the work, whether heavy or not. When a clergyman feels he has a weight behind him which he cannot move, it breaks his heart. What he ought to be able to do is to whistle to the lay-locomotive to come up and push behind, to move the load and get the work done."

He concluded his address by saying that the thought of the life and character of Bishop Fraser was an inspiration to any one called upon to address that meeting, and, speaking of the two statues of the Bishop, he said, "There, in front of the Town Hall, you see him standing up in all his true greatness and simple dignity, a type not only of what a bishop should be but of what a working man should be; a man looking straight before him, prepared to do his work and to do it with all his But you have another monument. Cathedral you see a recumbent figure of him, not as he lived, but as he died,—not as prepared for work, but as resting from his labours in the sweetest sleep that any man can conceive of enjoying. I cannot set before you a grander example than is brought before you by the contrast of those two statues. Do your work in the way Bishop Fraser did his, and, when your work is done, you may hope to lie down in peace like that beautiful statue in the Cathedral, and you may say as he could say, and as a greater than he said before, 'I have fought a good fight-I have finished my course, I have kept the faith-henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day.'"

These were the last words of the Bishop at a Church Congress. Those who enter Carlisle Cathedral and see the recumbent effigy of him who spoke them, may rejoice to think that two souls of such full sympathy in work are again united, that the great experience he describes has been his, and may hear from the mutely eloquent mouth the same brave exhortation to win by faithful work the crown of rest and righteousness.

CHAPTER XV.

CARLISLE.

1884---1886.

S the dissolution of Parliament in 1885 approached, the Bishop saw clearly the probability that Disestablishment would become a burning question. On all possible occasions he urged that the discussion of this great issue should be excluded from the range of mere party politics. In his sermon at Carlisle Cathedral on August 2nd, 1884, in his opening remarks at the Diocesan Conference on September 24th, in the conclusion of his sermon on "the Church and the Electorate" at the Portsmouth Church Congress, he exhorted his hearers to treat the preservation of the Church as a matter which lay as much outside the scope of party politics as the preservation of the throne or the preservation of rights of property. The hope was not then unreasonable. He saw that on Home Rule, the most momentous question which for the past half century had affected the country, party politics had lost their divid-Church Disestablishment, he trusted, might ing force. afford a similar ground for union between men who were on other issues political opponents. The separation of religious convictions and political convictions was in his mind an element which the advocates of Disestablishment had hardly realised. He urged strongly that misapprehensions as to fact and history should be removed; that the

increasing amount of useful work that was now actually being done should be, if possible, brought home to the hearts of the electorate; that the advantages of the parochial system, with its resident minister in every parish, its resident Christian family, its resident landlord, its resident helper in time of need and sickness, its resident superintendent of education, should be made prominent. There might be flaws in the Church of England, but the Bishop refused to believe that wise men would wish rather to destroy a great and beneficial organisation than to amend its defects. Such a destructive policy seemed to him as foolish as the conduct of a man who pulled down his old family house, because a few slates were loose in the roof, or because the rafters were covered with cobwebs.

On this and kindred subjects the Bishop made his voice heard beyond the limits of his diocese. In 1884 he addressed an open letter to the Archdeacon of Carlisle, in which he repudiated the advice given by one of his clergy to the electors to use the ballot and, if need be, to lie to their employers as to how they used it. This vigorous letter, which called forth the public thanks of the ensuing conference, was confirmed by a powerful sermon on "Truth" which the Bishop subsequently preached in the Cathedral.

In September of the same year he wrote a letter to the Guardian in reply to Lord Ebury's strictures, in the Times of July 25th, upon the condition of the Church of England. Here his logical mind and his power of merciless dissection of an opponent's fallacy or reasoning were happily united with a keen sense of humour and a perfect command of temper. He vindicated from attack the manner in which the Church was now realising its conception of a National Church; he painted a picture of the great future of usefulness that was opening before it; he

appealed to the self-sacrificing work done by the clergy, which had come under his observation during the past twenty years, and to the testimony rendered by eminent Nonconformists to the Christian truths of its teaching. Was this Church, he asked, with its accumulated inheritance of work that had proved a national blessing for the past thousand years, to be supinely sacrificed to its enemies? Was it to be deserted in its hour of need by such really good men as Lord Ebury, because a few clergymen in their zeal, folly, or want of judgment, performed its services in a way that, to some pious persons, seemed inconsistent with established law and practice, and likely to confuse the Anglican ritual with that of Rome?

Speaking of this letter at the Diocesan Conference, the Bishop told his audience that "one purpose he had in writing it was to claim for the great cause of Church Defence, all those who were of one mind as to the precious legacy which their fathers have left them, in the possession of a Church at once Catholic and Reformed." He added, "I cannot conceive of a greater privilege than being able to claim this Catholic Reformed Church as the Church of the nation."

A little volume entitled "The Radical Programme" appeared in July with a preface by the Right Honourable J. Chamberlain, M.P. The scheme for Disestablishment and Disendowment which it contained had been originally put forth in the Fortnightly Review for June 1877. But it was now republished on the eve of a general election as part of the accepted programme of a party, and with the commendation of a politician who had lately occupied a place in the Ministry, and was expected to hold office in any Liberal Government of the future. The Bishop felt that the scheme propounded for despoiling the Church, destroying her corporate existence, remodelling

her upon principles entirely alien to all her history and traditions, and offering her up as a sacrifice upon the altar of "religious equality," was a scheme as wild as it was unjust. It seemed to him, therefore, that it was high time for the Church as an united body, without regard to political parties, to sound a counterblast and to be up and doing. Those who read the pastoral which he addressed to the diocese at Christmas, 1885, will see how deeply the Bishop felt the cruelty and injustice that the Radical Programme Scheme involved. They will also see how keenly he perceived the need of reforms, and how firmly he was convinced that there were reforms needed, and that the Church, if allowed to do so by the rulers of the State, would welcome such remedial changes. In that pastoral, for example, he thus writes on the question of State control:-

"I am not arguing that the Church does not need changes of several kinds. . . . I regard it as entirely within the rights and duties of statesmen to consider seriously and calmly, what, for the highest interest of the State, it is well that its relation to the Church should be; what I wish to press with reference to the Radical Programme is, that the Church should be treated with loving respect and not with cold disdain and scarcelyconcealed hatred; that in any proposals of change the genius of her constitution should be considered; that no measures should be introduced with the express notion of weakening her; that liberationists should, in fact, stick to liberation and not under plea of liberation introduce destruction." And again, "I agree with the Liberation Society that the control as now exercised is inconvenient. I am sure it is practically different from that contemplated in the Act for the Submission of the Clergy of Henry VIII. And I see in the abstract no reason why

the position of things should not be reversed, and justice done. The Liberation Society wishes to treat the Church's wound like a dog which has got a bad hurt and which you kill to 'put it out of its misery.' The Church's wound is not unto death; it may be healed; we ought to try to heal it."

This pastoral was a weighty message to the diocese. It criticised and exposed the fallacies which the Bishop detected in the Radical Programme. It urged that statesmen, whenever they seriously considered Disestablishment, should consider certain principles. It deprecated party views. It pleaded for an open mind on all questions that cried for reform, and specially called upon the clergy to acquaint themselves and their parishioners with facts relating to the various church and parochial endowments, as to how they came, whence, and for what purpose.

Political affairs, when this pastoral was written, bore a doubtful, if not a threatening aspect. The outlook was one which demanded cautious, yet vigorous action. the Bishop's opinion every defect which was suffered to remain in the existing fabric of the Church weakened its chances of resisting attack; every reform or new departure, on the other hand, which increased its utility or promoted its efficiency helped to strengthen its defences. almost more than his usual energy he threw himself into every scheme that seemed likely to enlarge the sphere of religious influence, or remove the abuses of the ecclesiastical system, or improve the administrative machinery of the Church generally and in his own diocese in particular. Thus it was that, during the years 1884 and 1885, he identified himself with a number of measures which, directly and indirectly, bore on the question of Disestablishment and Disendowment. Among these may be mentioned the education of native Christians in Egypt, the

Cathedral Commission, the Pluralities Act Amendment Act, and the creation of a new Archdeaconry in the Diocese of Carlisle.

The Bishop's journey up the Nile had impressed him with the thought of the religious duties of England to Egypt, and with the opportunities of a State Church as a mission agent. One of these duties he considered to be the education of the native Christians who, partly from internal dissensions, partly from external isolation, partly also from Mahommedan oppression, were, as regards their Church, in a condition of extreme disorganisation and inefficiency. His letter to the *Times*, dated July 21st, 1884, suggested that a high school should be opened at Cairo for boys, to which not only Christian Copts, but also Mahommedans, might be admitted, and that such an institution might appropriately bear the name of Gordon.

The Cathedral Commission, of which the Bishop was chairman, was still sitting. Its final report was issued at the beginning of 1885; but, as the Bishop's Cathedral charge for that year clearly shows, his labours were by no means ended. On him, as chairman, fell the chief work of answering objections, disarming criticism, and preparing to give legislative force to its suggestions. Another piece of legislation which affected the Church generally was the passing of the Pluralities Act Amendment Act. The measure was severely criticised in Church newspapers; but it was welcomed by the Bishop, who, speaking of it at the Conference, said: "It is difficult to see how such an Act can injure hard-working, conscientious clergymen, and in the possible case of incumbents of a different kind it will enable parishioners to procure some redress of an undeniable I confess that to me the Act presents itself as a genuine engine of Church Defence."

Passing from the œcumenical and general interests of

the Church to those of his own diocese, the Bishop took a step in 1885 which provoked much adverse criticism. The Duke of Devonshire and the Duke of Buccleuch offered to endow a new archdeaconry for the district of Barrow-in-Furness. The Bishop accepted the offer, which entailed a rearrangement of the existing divisions. large part of the Archdeaconry of Westmorland was transferred to the new archdeaconry, and a portion of the Archdeaconry of Carlisle added to that of Westmorland. This rearrangement was looked on by many of the clergy as an unnecessary breach of the continuity of ecclesiastical divisions and a disregard of geographical boundaries. The historical interest of the old Archdeaconry of Carlisle, which was at this time conterminous with the ancient kingdom of Strathclyde, was destroyed, and, as appeared to some of his critics, without sufficient grounds. Bishop doubtless had his own good reasons for making the change and accepting the liberal offer of endowment. there was a somewhat widespread feeling that the matter was hastily taken in hand, and that more consideration might have been given to old tradition. The clergy complained that they had none of them been consulted. Bishop's reply was, that any circular asking whether they wished to remain with their old archdeacon or to be transferred to a new one, could only have elicited one answer, and that to ask the question was to put them and him in a false position.

That the Bishop did not make the change for the sake of change can scarcely be doubted. No one had a stronger perception of the value of historical continuity, or showed a deeper respect for traditional practice, when they were not over-ridden by obvious advantages. If proof of this were needed, it would be found in his opposition to a change which in 1884 took place in the Northern Con-

sat together. The Archbishop, however, decided to make a change in this practice which met with the strong disapproval of the Bishop of Carlisle. In a letter written

vocation. Hitherto the Upper and the Lower Houses had

from Bishopthorpe, and dated July 16th, 1884, he wrote: "I am finishing this letter after the meetings of Convocation. We terminated *most* sadly. The Archbishop, without consulting us, made up his mind to give notice that in future the two Houses would not sit together! So

he finished up with a speech upon this point, which came upon us like a bombshell. It has made me very sad. The

Archbishop will get much abused, and no one will be able

to understand it."

To a man of his warmly affectionate nature the death of friends was always a severe shock, and he had reached a time of life when he could no longer hope to replace the loss. In the year 1885 he lost, not only the Dean of Chester and Mrs. Howson, but the Bishop of Manchester (Dr. Fraser) and the Bishop of Ely. Bishop Fraser, who died on October 22nd, 1885, had been closely associated with the Bishop of Carlisle in the work of the northern dioceses, and was his constant companion on platforms, at meetings of working men, at Church Congresses and elsewhere. Bishop Woodford, who died two days later, had in recent years been brought less frequently into contact with him, but they were attached friends of long standing. It was rumoured in the papers that the Bishop of Carlisle wished to return to Ely. There was no truth in the report, and the Bishop wrote to contradict it, saying that "he would be deeply distressed if circumstances of any kind should sever his connexion with a diocese in which he had been so kindly treated and which he loved so well."

On October 26th the Bishop wrote a letter to his daughter in which he speaks of his two friends. "It

seems," he says, "that dear Manchester is to be buried at his own old church in Berkshire. The funeral will be going on as I come home to-morrow. I cannot think of him as resting after his work done without the words coming into my mind 'Blest are the departed.' Poor dear fellow, there was no rest for him in this world—a noble life. I met the telegram about Ely as I came down. Strange that we should have two such dear friends lying dead at the same time! Strangely different, but both how good!"

In the week following the burial of the two bishops, the Bishop of Carlisle preached to the undergraduates of Oxford from the text "Called to be saints." After a reference to the history of the All Saints' Festival, he said: "If I venture to mention Bishop Fraser on this high festival as among the number of the saints, I may justify the mention by saying, that he has already been canonised by the suffrage of all who knew him, his life and his work. A rare character of childish gentleness and simplicity and absolutely free from ambition; ready for every effort of intellect, every call of charity, every ecclesiastical or evangelical duty. Truly a mighty man,—head, heart, and health, all upon a grand scale, with the strength of a giant and the gentleness and the playfulness of a boy."

Mentally disquieted by the threatening aspect of political affairs, and physically exhausted by the strain of continuous and anxious work, the Bishop was less able to bear the shock which was caused by the loss of two such intimate friends. He was still able to throw off his work and enter into the life around him with something of his usual buoyancy. Thus in the midst of his growing anxieties for the political future of the Church, he was the guest of Lord Percy at Alnwick for the meeting of the Royal Archæological Society at Newcastle. At Alnwick he heard from one of the guests the true story of the

celebrated "Brough inscription," which amused him immensely. He writes of it to his daughter thus: "You remember the Brough stone. Well, Professor Stevens said it was Runic, and interpreted it as an inscription to a female martyr. It has now been discovered that the inscription It is easy to read, and Professor Stevens gives it up; it is the epitaph of a boy or young man. not antiquarianism a wonderful science? What makes the thing more curious is this, that, when Stevens first received the inscription, he submitted it to the Professor of Greek at Copenhagen, suspecting that it was Greek. He left it for a week, and the Professor could make nothing of it. He left it for another week, and then the Professor gave his verdict: 'Not Greek.' It was upon this that Stevens determined it must be Runic, and translated it accordingly. What a delicious study!"

It was, however, evident to those who watched the Bishop most closely that, as the year 1885 drew to its close, a complete rest was necessary for the restoration of his health. The opportunity soon came. In February 1886, his friend, Sir James Ramsden, who had long known of the Bishop's wish to visit America, put the state cabin of the City of Rome at his disposal, and he determined, as soon as engagements permitted, to cross the Atlantic for a few weeks' rest. One of the inducements to him to take this trans-Atlantic journey was the opportunity it afforded of seeing his wife's relations, the Gouverneur Morrises of Morrisania.

Before leaving England he preached a University sermon at Oxford on February 7th, 1886, from a text in the Book of Proverbs which gave him the opportunity of expressing his regret, that the revisers of the Lectionary had omitted those words of wisdom from the Lessons for the Trinity season. But the sermon was chiefly

memorable for its descriptive passages of child, school-boy, and college life, and for the touches drawn from his own personal experience. It seemed as if, the older he grew, those far-off days of the Bishop's youth came more and more vividly before him.

As soon as his confirmations in the diocese permitted, he sailed, accompanied by his son-in-law, Maxwell Spooner, on April 17th, 1886. Some idea of the kind of hard work which he was doing to the last may be gathered from a private letter under date, Barrow, April 14th. was to sail on the following Wednesday. On Monday he writes: "I had a right hard day yesterday. First I took the service at eight at St. George's; then I went to St. James's, where I was to preach, and where I received a petition that I would sing the Litany: this I did not like to refuse to do. Then in the evening I preached in St. George's to a great crowd of people, and the result has been to make me feel a fraction Mondayish; but I slept like a top, and feel up to my work to-day. There are to be three hundred persons confirmed, and then I have to preach in the evening at Rampside. However, I hope you will find me quite fit on Wednesday to go on board the Civita di Roma."

The journal that the Bishop kept of his American experiences, in the form of consecutive letters to his wife, shows the zest with which he enjoyed the tour. It also gives us an insight into the Bishop's power of play, or rather work at play, as well as into his quick and accurate observation of details that others would have overlooked as trivial. He notes the exquisite lines of the City of Rome; the arrangement of the furniture of his state cabin; the characteristic Irishisms and tricks of the vendors of bogoak and the Freeman's Journal, at Queenstown. He enters into conversation with the emigrants. He is

delighted with the remark of the ship's hairdresser who, after telling him that, when there are four hundred firstclass passengers on board, he has no time for his meals, added, "but then you know, sir, I get accustomed to it." He goes down into the engine-room to ascertain the amount of fuel burnt: the size of the shaft and the number of revolutions per minute which the great twenty-five-inch monster is making, when the sixty-three furnaces at full blast are supplying steam to the twelve thousand-horse power engines. He obtains a chart plan to record the exact course and the number of miles run each day. makes accurate notes of the ice-floe through which they pass; describes the pitching of the beds overboard by the steerage passengers, as they near Sandy Hook, and the pilot boats sailing out as much as two hundred and fortyeight miles from land to catch their prey. Even with all this to occupy and amuse his mind, he cannot be idle. He finishes an essay, reads Martineau's "Types of Ethical Theory," takes in hand as companion between whiles the "Lord of the Isles"; a book, he adds, "not much read nowadays," and wonders why it is people say they cannot write on board ship or read anything heavier than a novel.

But the Bishop's characteristic kindliness of heart comes out in his interview with certain of the steerage passengers, whom he hears hail from Barrow, and to whom he gives his card by way of introduction and possible help in the new country, and in his gladness to take the chair at the concert in aid of the Seaman's Orphan Home at Liverpool. Nor can we read of his volunteering to hold a second service for steerage passengers on the first rest Sunday of his short holiday, without a thought of the sympathy and broad-hearted determination to see that in matters religious the poor as well as the rich, the many as well as the few,

should have equal privileges. The account of this service may be given in the Bishop's own words.

"I begged of the captain that he would let me do something for the third-class passengers; it seemed shocking to have worship for the people who 'keep gigs' and none for the rest. The captain was very kind, and gave orders about it, and arrangements were made for service on the lee side of the ship in the great gallery where the third-class people live.

"We began with 'All People that on Earth do Dwell.' The B- of C- lifted it, and away it went: never since people dwelt on earth did the 'Old Hundredth' go forth to men and angels more cheerily and heartily-a few had hymn books. I read each verse for the benefit of those who had not. . . . After a shortened form of prayer we had another hymn, and I plunged into the sermon. people seemed very attentive, and I got through without trouble, for which I was very thankful, as speaking in the open air with the Atlantic humming an accompaniment is somewhat trying to the voice. When the sermon was over I thought they would like another hymn, so I gave out the evening hymn, 'Glory to Thee, my God, this Night.' This was in a certain sense successful, but there was a little hitch. I lifted it to the usual tune, but the men opposite me were determined to have the 'Old Hundredth.' I strove, but in vain; the 'Old Hundredth' carried the day, and with this hearty bit of hymnology our worship came to an end.

"When the service was over I said that I believed there were some men from Barrow amongst them, that I had tried to find them but in vain, and that I hoped that they would introduce themselves. One of them, a very nice, decent-looking man, happened to be close to me, so we shook hands and fraternised. He is going to Chicago, and

perhaps I can give him a lift by mentioning him to some friends there. I am so glad the weather has allowed us to have this service. It would have been quite a grief to me to think of the saloon service without this other. *Now* all is right and fair."

The Bishop's first impression of New York was the singularly English look of everything. His next was its excessive heat. In April he found the thermometer at 80°; the change from icebergs off Newfoundland to this robbed him of his voice, and he was obliged at the last moment to cancel an engagement to preach in Trinity Church on Easter Sunday. He notes the sensationalism and drollness to English minds of the children's Easter Flower Service. He makes a tour of the town; the height of the fourteen-storied houses, the marvellous emigrant offices, the working of the Produce Exchange, the mechanical construction of Brooklyn Bridge, the convenience of the overhead railway,-all these features were noted by him. But the enduring remembrance of New York, as indeed of the whole tour, was the abundant kindness of the Americans, and the trouble they were willing to take to show him everything, and to entertain him everywhere.

He travelled from New York to Washington, where he had an interview with President Cleveland, whom he describes as "a very powerful-looking man, with a large head and neck like a bull, who would be able to get through any amount of work without fuss or fatigue; a bright-eyed, intelligent man of the rougher type of manhood, but most agreeable in manner." Thence he made his way to Chicago, St. Paul's, the Falls of Niagara, Toronto, Ottawa, Montreal, Quebec, Cambridge by Boston, and back to New York. He preached at Chicago, at Niagara, at Montreal; addressed the students and professors in the Cambridge University Chapel, and redeemed his first promise by occupying the

pulpit of Trinity Church on his last Sunday in New York, when his voice, which had deserted him at landing, sounded, he tells us, as "clear as a bell," and he felt that he was heard throughout the great building.

His power of endurance during continued travel was marvellous. Writing from Niagara on Saturday evening, he said—"I must go to bed, but before doing so I will make only one remark—viz., that I think that the B—— of C—— must be in fair condition for an elderly gentleman. Here am I writing at 10 p.m. without any sense of fatigue, not having been in bed since Wednesday night (it is now Saturday), and having been in a railway carriage since 1.40. on Thursday till three hours ago, with the exception of twelve hours yesterday, when good Mrs. H—— kept us on the continual qui vive by her vigorous scheme of lionisation. I am not weary a bit, but I do look forward to two or three days' quiet here with much content."

He saw Niagara under remarkable circumstances. Moonlight and a vivid display of an Aurora Borealis lent enchantment to the scene; but what struck him most was that the voice of the great fall seemed much more subdued than he could have expected, was musical, and had in it "a harmonious monotone, a sweet, rumbling tone like that of the sea." It was only to be expected of him that, on being called upon to preach, he should take as his text Rev. xix. 6, "The voice of many waters."

The diary is full of notes of impressions. The vast wealth of New York, where, with its Trinity Church and Wall Street Exchange in juxtaposition, it seemed as if the city were bent on serving two masters with all its might, impressed him strongly; and he could not but remark the evident way in which the New World was following the footsteps of the Old, and how aristocracy and class distinctions were repeating themselves in the Republic. If in

New York he found himself thinking of Edinburgh, at Quebec he thought himself looking down on the Campagna, or travelling between Naples and Pompeii. As to Quebec with its encircling rivers, "It is," he wrote, "on the whole, the most beautiful place we have seen in the country; St. Paul's is the only place which will bear any comparison,

and St. Paul's is, in my opinion, much behind Quebec."

In Cambridge he visited Longfellow's home, and records the neatness of the writing of the pencil MSS. of the poet, and their extraordinary cleanness after coming back from the printer's hands. At the Auburn cemetery he was struck by the simplicity of the inscription on the poet's sarcophagus-the single word "Longfellow"-as he had been previously impressed by the terseness of the epitaph on Wolfe's monument at Quebec-" Here Wolfe died He visited Phillips Brooks' great church at Boston, and was disappointed; the luxury and gentility of it made him doubt "if people in such a building could ever heartily repeat the responses to the first part of the Litany." He was troubled by the immense amount of Sunday work that goes on in America. At Chicago "all newspapers with one exception had Sunday issues, and the grind of the very sensational press went on without any rest."

For a mind so naturally alive to humour, an American tour necessarily presented many ludicrous aspects. In St. Paul's he saw the words: "Employment Office for Ladies." "What in the world does that mean?" he asked. "Oh," said his cicerone, "it is what you in England would call a registry office for servants!" He was at Chicago at the time of the beginning of the Pullman city strike, and heard a passenger in the car explaining to his neighbour the reason of the strike. "Wal," said the man, "I guess it's jest here, these men are on strike for a full hour at dinner time, and no work between meals!" He sat next a

general at dinner who was discussing, among other things, the characteristics of the nigger population, and gave the following instance of negro honesty and naïveté. Somewhere down south at a railway station a darkie came round with refreshments, the chief feature of which were slices of tempting-looking cold chicken. "Where do you get your fowls from?" said the general. "Oh, sar," replied the negro, "do you take interest in the darkie race?" "Certainly I do," replied the general; "I was always a strong emancipationist, and fought on that side all through the war." "Well then, dear sar," said the nigger, "for de lub of de Lord nebber you ask a darkie where he get him fowls from."

The reporters, who interviewed him in New York, caught him in the cars and waited for him at the railway stations, found their match in the Bishop. One of them asked him whether he cared to express any opinion on Mr. Gladstone's Bill. On the Bishop refusing to express an opinion, he smiled, and said he found most Englishmen took the same line. One of the travelling-car gentlemen, whom he adroitly foiled, had been set on him by Mr. Moody the Evangelist, who chanced to be travelling in the same car, and who confessed the next morning that he had been so pestered by this reporter, that to get rid of him he turned him over to the Bishop of Carlisle. representative of the New York Herald was not very "Have you any particular mission over here?" "No, I am in search of rest and recreation." "Are you going to preach anywhere?" "No, I was to have preached at Trinity Church, but have been prevented by loss of voice, as you may judge for yourself." "Do you not take a great interest in the teetotal movement?" "Not more than in all other good movements." "Probably you do not wish to express any opinion upon Irish matters?"

"Certainly not; the Irish question is a very difficult and complicated one, upon which I should prefer to be silent."

And so ended the interview.

The tour was a complete success. He came back full of vigour. He had the capacity of being able to enjoy a holiday more thoroughly than most men, for he had the power of forgetting all worries the moment he was out of harness. During this trip it is plain that the only clouds that came between him and the sun, were those in the political horizon, which had taken definite shape when the Gladstonian programme was published. He had left England a Liberal and a Gladstonian; he had described himself thus in a rhyming letter to Sir Wilfrid Lawson which he wrote in December 1885.

"Dear Sir Wilfrid, I am not a thorough-paced Rad, But only a quiet, old, common-place Blue, But I felt that my heart was exceedingly sad When I heard that the voters had not chosen you."

What he was when he returned, may be gathered from the following letter of congratulation to Viscount Cross upon his promotion. Liberal he might be to the end of his life, but he was a Gladstonian no longer.

"Rose Castle, Carlisle, August 21st, 1886.

"MY DEAR LORD,—I have been waiting till I could properly address you by the above title before writing to you upon late events.

"We all rejoice much to find you in a responsible position once more, and we are gratified by the honour put upon you and yours by the Queen. We have hardly had time, however, to think of these personal matters in the midst of the excitement of late events.

"For myself I have never felt more thankful for any

public event than for the emphatic condemnation of Mr. Gladstone's extravagant schemes.

"It has been a critical time, and I scarcely think that any democratical constituency except the English would have exhibited the calm, good sense which has been manifested by the late election. Old England has not gone to the dogs yet, and I trust good things are in store for us.

"The present Government has a difficult task, but a rare opportunity. I do pray that God may give you all wisdom and courage equal to the emergency.

"Believe me,

"Sincerely yours,
"H. CARLISLE."

To the end of his days he felt that Mr. Gladstone had been caught napping in his famous bargain with Mr. Parnell. "My own impression," he once wrote, "is that the inner feeling of Mr. Parnell and his associates must be something like that of a man who has entrapped a greenhorn into some tremendously swindling bargain; he must be thinking how soft and gullible the Prime Minister is."

The Bishop returned to England in the month that Her Majesty entered upon the fiftieth year of her reign. In his care for foreign mission work the Bishop had long felt that the Church of England needed for practical purposes a "Central Office" in London for its work throughout the world, "a heart from which blood might be sent forth into all or any of the arteries of the Church's body, a point of union and communion for all the Church's manifold agencies." As chairman of Church committees he had realised that some central committee-rooms would be of great advantage, and that, as Church agencies multiplied, a central bureau for information and a central library of

reference would be a benefit to the whole Church; while to accommodate large gatherings of Churchmen for discussion or counsel, a great central hall was indispensable. The scheme was one that had been in earlier days suggested by Sir Robert Phillimore; but it had been shelved, and forgotten, till the Bishop of Carlisle again brought it to the front. It had not, however, occurred to him to connect any appeal to Churchmen for such a building with the Royal Jubilee. It chanced that one of his few surviving school-fellows in the old High Wycombe Academy days, the Rev. J. T. Brown, Rector of St. Paul's, Wokingham, was on a visit to Rose Castle, and mentioned the subject which was then very much upon his mind, the idea of a Church House in London. He writes: "I had entered into communication with several leading laymen on the subject, and, although they approved of the scheme, they did not think that they could afford the time, or were equal to the labour of taking it up. I therefore was glad of the opportunity of mentioning the subject to the Bishop, knowing that, if he saw it in the same way that I did and would throw his influence into it, the scheme would be sure to prosper. His reply was, 'Not another word, it is my scheme for the Jubilee." The writer adds: "It is well known how by his skill and energy the great scheme was launched, and how in his hands it prospered."

Consultation with the archbishops, the Bishop of London, and others satisfied him that the plan met a widely-felt want, and on July 13th he launched the scheme in a letter to the *Times*. He carefully abstained from details, being well aware that by her Majesty's wish no public demonstration was to take place till the completion of the Jubilee year in 1887. But it was, in his judgment, necessary to give publicity to the idea in order to prevent the promulgation of competing schemes. In his letter to the *Times* he

said: "I venture to throw out the suggestion that an effort should be made on a large scale to connect the Queen's Jubilee with a building which, for want of a better name, but by no means intending permanently to appropriate the name, I will call a Church House. It has long been felt that the Church of England needs a more distinct local habitation than she possesses at present. There are meetings of all kinds which have to take place in the most miscellaneous quarters, and for some of them it is difficult suitably to provide. The Southern Convocation, notwithstanding the kind hospitality of the Dean and Chapter of Westminster and of the Governors of Queen Anne's Bounty, is miserably housed, while the establishment of the Lay House has added a new problem of accommodation. Should the desire of many hearts be realised in the gathering together of a body which should represent the whole English Church, and so make the voice of the Church heard more distinctly and unhesitatingly than at present, the difficulty of accommodation will assume still more formidable proportions. But it is sufficient to hint at these wants. Every one has long felt that something like a local centre of operations would add much to the dignity and efficiency of the Church's manifold and ever-extending work."

From the date of the appearance of this letter to the day of his death, the Bishop never ceased, in season or out of season, to work for the attainment of this object. Whether at the meeting in Lambeth Palace in October, where he moved for the appointment of an executive committee; or in his pastoral letters of Christmas 1886-7, or in the circular he issued to invite the co-operation of the clergy in his diocese, he always spoke emphatically of the practical wisdom of having great central offices for Church work, which he desired should be enshrined in a noble

building and in a fitting position. He took all pains to show his reasons for believing that this somewhat unsentimental and business-like scheme was more appropriate now, and likely hereafter to prove of more permanent aid, to the work of the Church as a whole, than any other scheme of help, either to poor clergymen, or poor benefices, such as had been suggested; these seemed to fail either in lacking permanence, or in being of service only to one class of Churchmen—the clergy.

In the Church Monthly for February 1892 appeared a paper from the pen of the Bishop on the "Church House Scheme." Prophetically, as it would seem, he wrote: "I shall not live to see the completion of this glorious building, but it is one of my brightest thoughts that I have been permitted in any way to help forward a scheme which will be a blessing to the Church of England in future days, and which other eyes will see and not mine." On the slips of proof the Editor scribbled, "Why suggest that the work will be protracted beyond your lifetime?" To which the Bishop scribbled in answer, "Why? Because I am older to-day than I was yesterday afternoon." He had realised that the "Chapter House for the whole English Church," as the Church House was described, like other enduring things, would grow slowly.

His mind was not, however, absorbed in the Church House. He was at work on subjects which always possessed for him the deepest interest. In June 1886 the S.P.C.K. published a tract from his hand on the right interpretation of the first chapter of Genesis in the light of science. It is clear that the matter, then as always, was upon his mind, for in the late autumn he preached two sermons before the University of Cambridge, complementary one of the other, and chose for the text of the former, the words "In the beginning God created the heavens and

the earth, . . . and God saw everything that He had made, and, behold, it was very good" (Gen. i. vv. I-3I). He took occasion, from the fact that just fifty years had passed since he had entered Cambridge as a freshman, to note the changes in thought, and especially in religious thought, that had taken place in the interval. He showed how the prevalent atheistic ideas were largely the product of the prominence necessarily given by advancing knowledge to natural laws.

"The sum and substance," said the preacher, "of that which I wish to impress upon my hearers to-day is this: that much of the atheism or agnosticism which are current to-day arises from an exaggerated or distorted conception of the reign of Law; that the reign of Will is as certain and notable as the reign of Law; and that the recognition of Will as co-ordinate with Law, points not indistinctly to a God whom, for want of a better name, I describe as a personal God, with whom it is possible for the soul of man to have converse and communion similar to, though higher and more spiritual than, that which man has with man, friend with friend, child with parent, human soul with human soul."

This sermon, so typical of the Bishop's manner and thought, was not less remarkable for the courage of the conviction which he showed, that knowledge, rightly used, would not end in faithlessness. Addressing the undergraduates he said: "Your study of science in the University, your privilege of entrance into the inmost secrets of learning, your acquaintance with all that men have been thinking about during the last century or half century as well as in older times, your knowledge which, in a certain sense, will be to you a source of almost inestimable strength—all this may lead you into labyrinths of speculation, and possibly to false practical conclusions

from which the simpler man is free. Do not be afraid on this account of the weapons of learning and study; but use them carefully, as men handle the big guns of modern war."

In his pastoral for Christmas 1886, the Bishop congratulated the diocese on the season of repose that political events seemed to have assured, and discussed how that respite from attack could be turned to the best account. He spoke with good hope of being able to introduce successfully the Cathedral Statutes Bill in the ensuing session, and, above all, he was sanguine that the Church Patronage Bill of the Archbishop of Canterbury would become law. "It will," he wrote, "be a scandal and a reproach, if the legislative machinery of the country is so impeded, or has become so rusty, that an important Bill, upon the general principles and the great value of which all are agreed, is capable of being delayed or frustrated."

Events showed that the Bishop's hopes were doomed to disappointment.

CHAPTER XVI.

CARLISLE.

1887—1890.

THE Jubilee year found the Bishop as full of energy as ever, and physically as competent as ever to do his work. After his sermons at Cambridge in 1886 he had written: "What a funny thing health is! people are so easily knocked down: but here am I, thank God, after my work at Cambridge, feeling that I was never better in my life." At the close of 1887 he entered upon the nineteenth year of his episcopate. Except that he could not "rush uphill" as he could eighteen years earlier, he scarcely felt any decrease in his vitality. "Barring this indication," he writes to his daughter, "of autumn and winter, I am, thank God! well up to my work. added significantly—"But winter is coming." would have imagined that the winter was near who remembered the readiness with which in April he had responded to the appeal that he should represent the English bishops at the consecration of the Anglican Church at Rome, and preach the opening sermon. Nor was there any sign of diminished strength in the ease with which he stood the strain of his London and diocesan duties, involving, as they sometimes did, two separate journeys in one week to the Metropolis.

The celebration of the Queen's Jubilee occupied all

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minds, and the Bishop threw himself, heart and soul, into the enthusiastic demonstration of loyalty which the occasion evoked. Himself ardently attached to all that constitutes home life, and a firm believer in the ties of family affection, he felt that the heart of the nation was invigorated and ennobled by its expression of love for the Queen as the mother of her people. He took his part in the demonstration both in his diocese and at Westminster. To the Mayor of Carlisle he sent an ox to be distributed among the poor; and he preached a sermon in the Cathedral from the text "Whose image and superscription is this?" pleading for union at home and abroad, and expressing the earnest hope that the efforts of statesmen might meet their reward, and that the title of Queen of Great Britain and Ireland might yet be justified in the hearts of her subjects. Not satisfied with helping forward the local celebration of the Iubilee, he afterwards travelled all night to attend the service in Westminster Abbey. Not the least interesting of the many ceremonies connected with the event was his plantation of seven oaks in the park at Rose Castle, on October 10th, 1887. With the help of the dean, the chancellor, the vicars of adjacent parishes, his wife and daughter, he added to the interest of Inglewood Forest these commemorative trees in honour of Queen Victoria. His own account of this ceremony was written to his daughter on October 11th.

"Thank you," he writes, "for your birthday letter. We celebrated the day, as I daresay you know, by planting seven oaks in honour of the Jubilee. All went well; there was a little service in chapel with 'God save the Queen,' and all went as happily as possible. A large party had tea at the castle, who seemed to enjoy themselves amazingly. Independently of the loyal 'Rule

Britannia' feeling of the thing, it was very nice socially, because every one seemed thoroughly interested, and there was so much of movement and spirit in the whole affair."

In his own domestic life the year was marked by the marriage of his eldest daughter, Ellen, to the Rev. Canon Ware, Rector of Kirkby Lonsdale. It was inevitable that the Bishop should feel very keenly the departure of his daughter from her home. But he was able to rejoice most truly in her happiness, and the fact that his son-inlaw was a personal friend and one of his own clergy lessened the sense of loss and separation. The kindly feeling which was expressed towards Mrs. Maxwell Spooner and her husband, when, in the same year, they decided to leave Boughton for Maidstone, delighted the Bishop, and he wrote a characteristic letter to his daughter in approval of their decision. "It is," he says, "to be after all. Well! I trust it is for the best; certainly it is the more plucky course, and, if it be not profane to say so, both God and man like pluck. Anyhow, you have my best wishes and prayers for your success."

In August of the following year (1888) he entered the forty-fourth year of his happy married life. In answer to the congratulations of one of his children he wrote: "Thanks for your words of congratulation. Just forty-three years ago—a large slice of one's life, but it seems as yesterday. On the whole, few couples have had a more prosperous career than your mother and I." He might have added, a more contented career, for, as he had written at the time of the vacancy of Durham episcopate repudiating any idea of a wish to leave the Carlisle Diocese "There are a few people in this world who are content, with their lot; I am one of them."

It was fortunate for the Bishop that he was thus contented with his lot in life, encouraged by the manifes-

tation of good feeling which the Jubilee had elicited from the nation, and cheered by the happiness of his own domestic circle. For the aspect of ecclesiastical affairs was both depressing and disquieting. Throughout the years under review the delays which were encountered in obtaining legislative sanction for Church reforms were to him a deep and constantly increasing disappointment. The insoluble Irish question blocked the way, and Churchmen found themselves confronted by an obstinate opposition to all remedial measures.

The Church Patronage Bill, with many amendments, had passed the House of Lords in 1887. But it was not allowed to reach even the first stage in the House of The Tithes Bill was equally unsuccessful in Commons. obtaining a hearing. The Bishop introduced the Cathedral Statutes Bill early in the year, and then waited to see what Convocation would do. The Committee of the Lower House of Canterbury reported upon it, and the Upper House in conference with the Bishop suggested very serious changes; but there matters came to a Though the report of the "Ecclesiastical Courts' Commission" had now been before the Queen and country for some years, no action had yet been taken. The Bishop felt that, if no practical measure came out of that elaborate report, the case for Church reform would seem also hopeless. It was not a rosy outlook for one who was himself so practical and full of resource in seeing a sure and ready way out of difficulties.

A similar fate awaited his Cathedral Statutes Bill in 1888. Though the measure had passed the House of Lords in an amended form, there seemed to be no prospect of bringing it before the House of Commons. Meanwhile, he was able to disarm the adverse criticisms of those interested in opposing the Bill, and to reduce it to such a

shape as made him confident of carrying it to a second reading, if only the measure could be brought before the Lower House. This he determined to effect by having the Bill introduced into the House of Commons at the commencement of the Session of 1880. On the "Oaths' Bill," which had passed the House of Commons, and was expected to reach the House of Lords in November, he spoke out with characteristic courage. At the Diocesan Conference which met in September, he explained the attitude which he intended to take. However disagreeable might be the origin of the Bill, the measure appeared to him to be a just and wise settlement of a question which, if unsettled, was sure to give rise to further disputes and to lead to results which all right-minded persons must deplore. Therefore, though he could not expect that all his friends would see eye to eye with him in the matter, he felt bound by his conscience to vote for the proposed legislation.

In spite of repeated disappointments in the ecclesiastical legislation which the Bishop had at heart, he was greatly encouraged by two events in the general history of the Church, which took place in 1888. The first was the establishment of the Corporation of the Church House by Royal Charter. Not only had this institution secured an excellent site for future extension, but it had also obtained premises that were capable of being at once devoted to some of its more immediate objects. The Lambeth Conference had come and gone. But the Bishop prophesied that, before another Conference assembled, the Church House, as a central office for the work of the Church of England and the allied churches, would have become a nucleus of spiritual work throughout the world.

The other event was the Lambeth Conference. A general atmosphere of peace and good-will seemed to pervade

the whole Pan-Anglican Synod, and the Bishop was deeply impressed by, and often spoke of, the fraternal spirit which permeated the hundred and fifty bishops who assembled round the patriarchial throne of the To the discussion of the Conference he himself made no insignificant contribution. He brought before the Synod the need of a handy manual of Church Doctrine, which could be put into the hands of friend and foe. Bishop had realised that the body of doctrine contained in the Prayer Book Catechism, in the Thirty-nine Articles or Book of Homilies, required to be supplemented by a convenient declaration of the teaching of the Anglican Church. He felt that what was needed was a plain and brief summary of the definite doctrinal grounds upon which the Anglican churches stand together, with a statement of their relation to other churches and Christian societies: a manifesto free from all questions of doubtful controversy: a document that could be adopted by the whole body of English-speaking bishops, and could be freely circulated as a manifesto of the Anglican churches concerning their status and teaching. The Conference so far agreed with him as to order the Report, which was the result of the discussion, to be printed as an appendix to the Encyclical.

The memory of that Lambeth Conference involved the Bishop in a controversy with the Roman Church which he had little expected. It was the old story, the old and unending quarrel with Rome as to the validity of Anglican Orders and the claim of the English clergy to historic succession from the ancient Apostolic Church. The controversy arose from a sentence let fall in a sermon preached in Manchester Cathedral on the Sunday before the Church Congress there. The point on which the Bishop had insisted was this, that the Church, before the Reformation and after it, was as much one as a man is who,

having undergone some operation—perhaps the loss of a limb-was the same man with the same heart, the same will, the same brain, the same mental power. The Bishop was content to believe that the very heat which the question had engendered proved how important the matter was in the eyes of Roman Catholics. Whilst he recognised that every Nonconformist had the right to consider he held his commission to preach the Kingdom of Christ from Christ Himself, and that rudely to forbid any man to speak for Christ was not in accord with the spirit of the Gospel, he called upon all Protestant Churchmen to consider that the claim to a distinct commission, handed down through the Apostles, was one which an ordained minister in the English Church could rightly make. Such a claim, joining him, as it did, in historical continuity with the Catholic Church of all ages, was a privilege not to be slighted, and a treasure to be valued and held in trust for the brethren. At the same time he urged that the very strength of the ground which the claim gave in the unending controversy with Rome, made it all the more incumbent upon English Protestantism not to surrender it.

Chancellor Burton, that "gentle, kind old man," as the Bishop called him in his sixth visitation charge, full of years and wisdom, had died during the Bishop's absence at Rome in the spring of 1887, and Chancellor Ferguson succeeded to his place. The Bishop took this opportunity to rearrange the Cancellarial duties and make the archdeacons answerable, as in other dioceses, for the annual visitation and the appointment of churchwardens.

In his visitation charge and his pastoral for the year, the Bishop passes in review some of the prominent questions in Church life. The "Bell Cox Incarceration" he regarded as a scandal, which would not only fail of its purpose but also bring terrible trouble upon the Church. "For my

own part," the Bishop wrote, "I think that, as matters stand, we need a very broad interpretation of rules and rubrics in the matter of ritual. The days of rigid uniformity are gone by: the notion of finding the worship of all parish churches regulated after one pattern according to Act of Parliament has been swept away by the irresistible current of opinion within the Church. I admit there must be discipline even with regard to ritual, and I admit that there may be cases in which a recalcitrant priest ought to be removed from his parish. . . . But in the name of reason and right and common sense, let us have matters put upon some intelligible footing, and let us get rid of a state of things which is a grievance to right-minded people, a burden to the Church of England, a flaw in her system which tends to bring her into contempt."

In March 1888, after preaching to the undergraduates at Oxford, the Bishop took a short holiday at Hyères. While there he heard the report that the Rev. Luke Rivington had joined the Church of Rome. It may be well to quote a passage from a letter he wrote on receipt of the news. "It will be a most lamentable event if true. I am deeply grieved; I am surprised as well: I cannot understand how a man can have seen as much, read as much and done as much as he has done, and then, in mature years, find that he ought to give allegiance to the Pope of Rome. 'Tis pitiful! 'tis wondrous pitiful!" and he added, as if he felt the news had marred his holiday, "I wish I had not heard it."

Before starting for the Continent he wrote a letter for publication to his friend Canon Phillips, the Hon. Secretary of the Clergy Aid Society, in which he urged its claims specially upon the laymen of his diocese. The subject was one which was always present to his mind.

In the last year but one of his life, writing again to Canon Phillips, he spoke of this same society, which aimed at helping invalid clergy and at making grants towards the help of a curate for parishes poorly endowed, as seeming to him to be "inferior to none in importance." But he feared that its lack of funds would cripple its efficiency in a good and urgent work. He therefore, acting on a principle which with him was not a new rule of conduct, added, "As example is better than precept, I have determined to send a donation of £100, for which I enclose my cheque, not to be invested as such donations sometimes are, but to be used for the purpose of helping the Society to deal liberally with such applications as may be made during the next few years." He had long felt that a fund was needed in the diocese to relieve the weary as well as the sick clergy. In some parishes, from inability to pay for a locum tenens, clergymen whom he knew passed year after year without a single Sunday's absence from home. A gift of £20 would solve the difficulty, and enable such a clergyman to obtain the rest which he needed. So after communication and consultation with the three archdeacons, the Bishop determined to make an appeal to the diocese for a capital sum to start "A Rest Fund"; to be administered by the committee of the Clergy Aid Society. In a memorandum, issued on June 20th, 1888, he thus explained his motive:-

"In the present year 1888, I shall, if I live to October, complete the seventieth year of my life; and, if I live to November 30th, I shall enter upon the twentieth year of my episcopate. I should much like, before both my life and episcopate come to an end, to do something of a special character for the permanent benefit of the Diocese of Carlisle." After explaining the need of the fund, he deprecated the founding of a new society. He preferred

that it should rather be a branch of the Clergy Aid Society. He then added: "I am prepared to give £500 to start such a fund. Probably some of the wealthy inhabitants of the diocese will not be unwilling to contribute liberally towards a scheme which I venture to think will commend itself as wise and benevolent. A large sum will not be required. Probably five grants of £20 each would meet the average wants of the year. This would mean a maximum sum of say £3000."

Few matters gave the Bishop in the latter part of his episcopate greater pleasure than the hearty response to this appeal. Before the scheme was made public at the ensuing Diocesan Conference, £2500 out of the £3000 required had been contributed towards the "Harvey Goodwin Rest Fund." In the ensuing pastoral he said, "I trust I am not to be blamed if I confess, that the thought of my name going down to the future generations of clergy in the Diocese of Carlisle in connection with an institution of this kind is a source of real pleasure."

Indirectly it had served another purpose; it had completely disarmed the carping criticism heard at the time of the Bishop's starting of the "Church House Scheme," that he "seemed to care more for the stones of a 'Church Bureau of Information' than for the bones of his diocesan clergy."

In his Christmas letter to the diocese for 1888 the Bishop spoke out boldly on the subject of the legal proceedings that were then pending against the Bishops of London and Lincoln. The suit against the Bishop of London he could understand was one that might well be argued out in a Court of Law. But in the case of the Bishop of Lincoln the crisis raised again all the old partisan feeling over a rubric whose interpretation was, in the opinion of one set of thoughtful men, clearly one

thing, and in the opinion of another set of thoughtful men meant clearly quite another thing. When matters were at such a point, what possible good, he asked, could legal proceedings do? As for the result, the Bishop felt that no decision could either extinguish controversy or restore peace. To establish uniformity of ritual practice by process of law, even if such uniformity were desirable, was, in his opinion, absolutely impossible.

The year 1888 had been saddened for the Bishop by the loss of a very dear and faithful friend—his chaplain Canon Chalker. He had been out of health for two years, and his life had been more than once despaired of. Of him the Bishop, writing at one of these crises, said: "If his end come he will be a great loss to me-a friend of more than twenty years' standing, with whom I have never had a single cross word; such friends are The death of Canon Chalker made a necessarily few." vacancy in the Cathedral Close, and Canon Ware was chosen to fill it. Those who knew the Bishop's state of health rejoiced in the choice. Continual work at high pressure sometimes produced results which indicated that he needed the kind of help that his son-in-law, in closer proximity to Rose Castle, could give. Such considerations influenced his friends in approving the selection rather than the Bishop in making it. The latter was the last man to be biassed in his appointments by any personal motive of sparing himself. He had always said, that as soon as he did not feel fairly up to the work of the diocese, or as soon as there was a thought in the minds of others that the work of the diocese was in any way neglected, he should resign.

The Bishop had, however, recognised that he required assistance in his work, not so much from any failure in his powers as from the increasing demands of a growing

diocese. He therefore took advantage of a Bill, in the preparation of which he had taken a chief part—"The Suffragan's Nomination Bill." One of the objects of the Bill was to remove the absurdity involved in the conception of a bishop who exercised functions in the Diocese of Ripon, and yet took his title from a town in the Diocese of Carlisle. It was whilst engaged upon this Bill that the Bishop of Carlisle determined that, in view of his increase both of work and years, and to prevent any chance of the work deteriorating, either in quantity or quality, he would, with Her Majesty's approval, appoint a Suffragan Bishop.

As he told the Conference in the autumn, "it was no question with him between a Suffragan and resignation, for with deep thankfulness he could record the fact that he had never been compelled by bodily infirmity to decline a duty, or to postpone an engagement since he first entered upon his duties as bishop of the diocese." But two considerations chiefly had weighed with him; first, he felt that as the demand for confirmations increased, a time might come when help in this particular branch of a bishop's work would be necessary; and secondly, in his trusted friend and son-in-law, Canon Ware, he knew he should find not only a willing helper, but a fellow-labourer already honoured in the diocese for his work's sake. "It is," said he, in the letter dated March 8th, 1889, which he wrote to his son-in-law begging him to accept the office of Suffragan, and to become Bishop of Barrow, "the feeling that I may be prevented from carrying through a long confirmation programme, and the fact that calls for confirmation increase, while my strength does not increase, which have been my chief motives in taking the course that I have done." In a subsequent letter, dated April 17th, telling Canon Ware that the Queen had accepted his nomination, and that he might

consider himself Bishop Designate, he wrote: "I feel so well after my hard month's work of confirmations that I hope I shall not have at present to lean much upon you, but the day must come, and it will be a comfort to me to feel that I can lean when it is necessary."

That the Bishop had not formed too high an estimate of his continued vigour of mind and body may be gathered from the impression which he produced on Sir Henry Acland, at a meeting of the British Association at Newcastle in 1889, where he preached a sermon on the words, "Thou visitest the earth and blessest it: Thou makest it very plenteous." Sir Henry, writing in 1894, thus records his impressions of the preacher and his discourse:—

"I was staying with the Bishop of Newcastle in 1889 at the time of the Meeting of the British Association. The late Bishop of Carlisle, Dr. Harvey Goodwin, was there, almost the only other guest. I saw much of him. Familiar as I had been with some of his writings, it was felt by me to be a great privilege. I had not been prepared for the bright and brilliant vivacity of his daily conversation and deportment. These alone would have left on me a lasting impression. On the Sunday, in the middle of the meeting, the Bishop of Carlisle preached in the Cathedral before the Association and a mixed congregation, Sir William Flower, the President, being present.

"In the last sixty years I have heard many preachers who riveted attention from their manner, their character, their discourse—Mr. Newman, Dr. Pusey, Dr. Magee, Dr. Liddon, Dr. Salmon, Bishop Alexander, Arthur Stanley. There was something in the occasion and in the man and in his writings, which led one to expect a discourse of the deepest interest.

"The Bishop had scarce begun when this was more than realised. The effect increased with every part of the simple and luminous exposition of the simple and beautiful words: 'Thou visitest the earth and blessest it: Thou makest it very plenteous. The river of God is full of water. Thou preparest their corn, for so Thou providest for the earth.'

"Erect, motionless, in clear, firm voice the aged man riveted instant and deep attention. I had heard nothing like it since Newman at St. Mary's; like, yet very different.

"As a scholar he first noted different translations of the simple words. Each asserts the *Providence* of God. *He* prepares the earth. *He* provides the corn.

"I cannot safely abridge the argument. I dare not wholly pass it by. Himself an expert, he was addressing scientific experts. He spoke as one might speak to the most simple.

"'There is nothing more wonderful,' he said, 'than a grain of corn, its life, its mode of packing. What hydraulic press more complete? Its mystery how great! How came it into life? This amazed the Hebrew poet. The constant uprising of the world's vapour by the heat of the sun, the streams of universal air to move it, the natural waterworks never needing repair, working for thousands and thousands of years—all these processes, better understood by us than by the Psalmist, enable us better than he to realise "Thou visitest the earth and blessest it. Thou preparest the corn. Thou providest for the earth!"

"'This provision, this providence, is other than law and antecedent. This is a thought for all time; for time of ignorance and reverence; for time of modern research and of modern science. But,' said the Bishop, 'corn is a subject for the agriculturists: Newcastle may rather ask as to coal. Why, coal is the magician of modern life! and its history! its preparing,—its providing for our life in our

day—our individual life, our national life! Thousands of centuries before man came into being vegetation sprang up. Seasons came and went. Coal was making, "for Nature's Saving Bank!" and apparently without either use or purpose. Now it is transforming the ways and the life of the present inhabitants of the world.'

"With the precision of a mathematical reasoner, with the imagination of a poet of nature, with the simplicity of a faithful believer, he thus set before his great audience his conclusions upon the evidence derived from modern knowledge as to the provision and the providence of the earth for man by a power higher than law. But he did not thus conclude. In a more pathetic strain he carried on his argument to the contemplation of the chiefest of all mysteries set before man; that of God visiting the earth in the person of his Incarnate Son—the only solution of many of the difficulties of the world.

"His impressive, touching words, the outpouring of a trained intellect and of noblest nature, the sight of the manly preacher, as he tenderly brought his last words to a close, are often before my mind with never-diminished beauty. And so I end this poor account of the scene with the stanzas which Keble wrote for the British Association at Newcastle in 1863, and which were sung once more in the Cathedral Church at the meeting in 1889:—

"'The Lord is King; He wrought His will In Heaven above, in earth below; His wonders the wide ocean fill, The caverned depths His judgment show.

"'The Lord is King; the world stands fast:
Nature abides, for He is strong;
The perfect note He gave shall last
Till cadence of her even-song."

In the spring of 1889 the Bishop went to Aix-les-Bains

for the health of one of his daughters who was suffering from rheumatism. He humorously described the process she was subjected to thus: "Poor P. is going through a wonderful course of douching and pummelling and rubbing and poking and 'thrutching' and every kind of torture and Then after the women have done their worst, two he-men carry her home, take her upstairs and roll her into her bed, where after a time she recovers consciousness. But the doctors have not done with her then. afternoon she has to drink two pennyworth of water the smell of which is so abominable that gunbarrels and rotten eggs are eau-de-cologne by comparison. Besides which she sits occasionally, with her hands fastened, in a vapour bath, in such a manner that she might be tickled and devoured by flies without any possibility of revenge. What must rheumatics be, when they are worth getting rid of at such a cost!"

During this year the Bishop lost a great friend with whom he had been brought into close family relations, and the Diocesan Conference and Church Extension lost a true helper in the person of William Henry Wakefield of Sedgwick. Few men had from the first to the last been more candid in their admiration of the Bishop's character, or more hearty in willingness to help forward good works out of personal respect; and the Bishop felt this loss acutely.

"Others will, I doubt not," he said, "be found to take up the work which he by his lamented death has laid down; but we shall miss beyond power of replacement his bright, happy face, his pleasant voice and smile, his honest simplicity of manner and his genial presence." So wrote the Bishop in the opening of his pastoral letter. As he concluded it, the grievous news reached him of Bishop Lightfoot's death, and the words in which he speaks of the deceased prelate show how high was the value which, in his

own heart, he set on simplicity, honesty, and modesty, as traits of human character.

"Those who knew Bishop Lightfoot privately and intimately," be wrote, "knew that he was not only one of the most learned and gifted men of our time, but also one of the most simple-hearted and most honest and most unassuming. Like the water of our lakes on a calm, bright, and sunny day, his mind was so calm, bright, and sunny, that it was difficult to realise its depths. Though such a man of books, there was in him nothing of a bookworm; though taking a high rank among the scholars of Europe there was in him nothing of the pedant. He seemed never happier than when with young people, and could enjoy the sports of children as keenly as the most profound studies. This side of the great Bishop's character ought not to be neglected: it is just the side which completes the beautiful picture of his life; and which enables those who knew him intimately to look back upon his career with absolutely unalloyed delight and admiration. After speaking of all his great gifts and qualities and deeds there is no occasion to add a but of any kind. Of how few of our great men can this be said!"

The Bishop had now for one-and-twenty years administered the Diocese of Carlisle. Peculiar importance therefore attaches to the charge which he delivered at his seventh general visitation. In it he reviewed the past, noting that during the last twenty-one years all the diocesan officials whom he found at the beginning of his episcopate, with the exception of the one archdeacon who remained in the freshness of a green old age, had passed away. Four-fifths of the clergy had also been removed by death or other calls. Of the laymen who had befriended him when he first came to Carlisle and who had died, he would not, he said, speak of their loss, but could thank

God for those who were left, and pray that the diocese might never be wanting in a succession of lay sons who would make the church truly *the* church of the diocese as well as a church in the diocese—not the church of a sector a denomination, or a party.

How great a debt he felt that the church and diocese and he himself owed to the laity, how deeply he valued and appreciated their help, how firmly he believed in the need of their hearty co-operation, was seen when in the same charge he spoke of the founding of the new Archdeaconry of Barrow, by the liberality of the Dukes of "This foundation," he said, Devonshire and Buccleuch. "of an archdeaconry by private liberality, so far as I know, is unique; and I think it worth mentioning not only for the purpose of expressing gratitude, but also because I regard it as an indication, and an important one, of an intelligent interest taken by laymen in the general management and government of the Church to which they belong." The Bishop had from first to last magnified the office of the laymen; and none knew better than he that in the Diocese of Carlisle the Church had been the gainer in consequence.

That other keynote of his refusal to look upon the Church as broken up into sections and parties constantly sounded in this visitation charge. He spoke of the material growth of Church work, and noticed the fact that during his episcopate he had used the Service of Consecration or Dedication for churches or burial grounds one hundred and fifty times; that one hundred and thirty-six churches had been built, rebuilt, or restored; that seventy-eight parsonages had been rebuilt or improved; that the average incomes of the clergy in the diocese, which were almost universally of a humble kind, had been increased by £32. After mentioning the multiplication of mission rooms "as

one of the most important movements that had taken place in his episcopate," he went on to glance at the growth of Church work of a more distinctly spiritual character. He spoke of the new Suffragan Bishopric, the new Archdeaconry; "but," said he, "there are diocesan institutions which I regard with even more satisfaction than our new archdeaconry. I refer to the annual gathering in conference of the clergy and laity of the diocese. is not so much the conclusions to which the Conference comes; the great fact to my mind is that the clergy and laity have been brought together without reference to school or party. Surely the demons of narrow-mindedness and party feeling and suspicion and distrust are likely to be exorcised by brotherly gatherings of this kind more than by any other process that can be conceived. my dear brethren, I believe that such exorcism has taken place. I believe it is true that as bishop of the diocese I am privileged to hold command of a practically unanimous body; speaking of those clergy who in any worthy degree recognise the nature of their high calling, I believe we are as united a body as the world can show. I humbly thank our Heavenly Father that I am able honestly to pronounce these words.

"I would venture on this occasion to call to mind some words spoken by me from the Cathedral pulpit on the day of my installation. I then said I would strive to recognise no parties amongst my clergy; that I would endeavour to help and support every honest hard-working minister of Christ to whatever school he might belong; that I would make it my aim to be the bishop of the whole diocese, and not the bishop of any party or section within it. I know my shortcomings and infirmities—no one can know them so well as I do myself—but I declare before God to-day that with regard to these promises and professions made

by me nearly twenty-one years ago, I feel my conscience clear."

Later in his charge, after a reference to the famous article on the Cumberland clergy that had appeared in a review years ago, "based upon truth but spiced to suit the public taste," he said: "Such an article could not be written with respect to the current time. I am prepared as your bishop to do battle against all comers for the high character, the efficiency, the zeal, the loyalty, the wisdom and good sense of the clergy and of the Diocese of Carlisle"; and he added, "This I have thought it right to say, I am unwilling to say more; I cannot, however, pass away from the subject without expressing my joy and thankfulness that this diocese has long been free from those controversies and troubles concerning ritual questions which at one time we did not entirely escape."

In this same visitation charge he mentioned the value of the ruridecanal action that had been introduced during his episcopate, as tending to the same end of unity and good-will. He also spoke gratefully of the work of the Church of England Temperance and the Girls' Friendly Societies. "I do sincerely rejoice," said he, "that in this diocese it is now impossible for any one not to have the subject of temperance brought under his notice as of first-rate importance for him to consider."

Passing to matters of national interest, he referred to himself as having been for half a century in practical contact with the education question. Reviewing it from the first Act of 1870 to the withdrawal of the New Code in the previous year, he spoke hopefully of the pledges of the Government not to extinguish voluntary schools, and of his belief that the battle of the voluntary or parochial schools had been won. Free education was, he

continued, certain to be the result of legislation in 1891; but parents might well be asked to subscribe and to gain in return some voice in the management of the schools, as the National Society had suggested. The overwhelming testimony of parents in favour of religious education as shown by the report of the Royal Commission had not astonished him. He reminded the audience of some words which he had spoken in a sermon in Westminster Abbey, "that the father and mother who have the practical and inevitable necessity of living with their children in a not over-large cottage, or in one or two rooms, could hardly do otherwise than feel that the difference between good and bad children is something like the difference between light and darkness or between heaven and hell." And he added these memorable words: "The question of religious teaching is, to wise and thoughtful parents, not that which is paraded on placards at elections, not the question of reading or not reading the Bible, of sectarian or anti-sectarian, of Church or Dissent : the question concerns the whole moral atmosphere of the school; the inculcation of obedience to parents, truthfulness, honesty, pure conversation, gentle demeanour, and all that is lovely in young life. Let religious education be understood in this broad sense,—and no narrower sense ought to be allowed,—and then I am sure that the opinion of parents will be not merely overwhelmingly in favour of religious education, for it will be practically unanimous."

But the Bishop on this occasion spoke strongly of the place of the clergyman in virtue of his position as having responsibility to the parish in this matter of religious national education. "My quarrel with the Board School system is that it ignores this responsibility. It says to the clergyman of the parish you have no more to do with the education of the people than the parish clogger or

blacksmith; you are in your place in the Church, you have no place in the school. Now I feel very strongly, that the clergyman has a place in the school as well as in the Church; and that it is for the benefit of the parish that it should be so." As an illustration of the truth of his remarks, he referred to what he called "a parable in stone," by mentioning the way in which, in the Newlands Vale, the village chapel and village school were under one roof. Whether the happy union between Church and school should continue, or the stream of secular agitation should make a complete separation, must ultimately depend upon how far the clergy recognised and availed themselves of their present rights and privileges as shepherds of the lambs of the flock.

Not the least noteworthy part of the visitation charge was that which dealt with the recent theological discussion. A controversy which involved the question of the nature of the inspiration of the books of the Old Testament was then raging in the periodical literature of the day. The Bishop was brave enough and wise enough to handle the question in public.* He asserted not only that the discussion was inevitable and must go on, but that if only it were conducted by seekers after truth, in a spirit of reverence, none had cause of complaint, and that those who believed in a God of all truth need have no fears as to the result. But he had lived to see how much people overestimate the importance of religious controversy, and he recalled to his audience how both in the "Gorham controversy" and the controversy over "Essays and Reviews" the anxiety caused at the time had not been justified by the results. "There is a tendency in such cases." said the Bishop, "very much to exaggerate the importance of transactions and the gravity of consequences."

^{*} See Chapter X. p. 164.

In the same charge he explained the Archbishop of Canterbury's Clergy Discipline Bill, which he trusted might, with amendments, become law in the ensuing session; but he also strongly urged upon parishioners their high duty to aid the object of the Bill, by laying aside, when necessary, the natural reluctance to appear against an offender.

He alluded to the judgment of the Archbishop's Court then imminent in the case of the Bishop of Lincoln. "Appeal or no appeal against the decision," he said, "I cannot but hope and believe that the judgment will be a message of peace and of healing to the Church of England. . . . I am prepared to give acquiescence to it, and I look forward to the Archbishop's pronouncement as one of the most important events in the current history of the Church of England."

It was not likely that in this visitation charge the Bishop should be silent on the subject of disestablishment; and he concluded thus: "Men," he said, "are in a better position to judge now, than they were twenty-one years ago, what would be the loss and what the gain of the great ecclesiastical revolution which some among us look forward to as so great a blessing. For my own part I desire to look upon the question of Establishment and Disestablishment with a calm and steadily-balanced mind. question with me is, Does the advantage or disadvantage I have no manner of doubt. I should preponderate? require very clear proof, that some great advantage would accrue to somebody before I assented to a revolution of an almost immeasurable magnitude. But in truth I fail to see who the somebody is who would receive benefit, while I see thousands upon thousands to whom the revolution would be an irreparable loss. Moreover, I feel that the whole religious character of England as a nation is bound up with her possession of that outward manifestation of her Christian character, which the loss of a national Church would effectually destroy."

He finished by appealing to clergy and lay men alike to prove by their work that the Church was really necessary to the nation's well-being. "The future is known to God, not to you or me. The future is ultimately in His hands, though in a certain and true sense it is in yours and mine. But on the whole I truly believe that a revolution of destruction and sacrilege and rash innovation is not practically nearer now than it was twenty-one years ago, and in this belief I exhort you all to do your duty, as priests and lay-ministers of the Church, bravely, consistently, constantly; and I pray God that I also, during the necessarily short remainder of my ministry, may have grace and strength to do mine. Amen!"

It was the first time that he had made in public an allusion to the possible shortness of the time that remained to him. Certainly there were no signs of decay in mind or body. His voice was clear from first to last, and at the ensuing luncheon he seemed as vigorous and cheery as ever. In a letter to one of his daughters, dated July 20th 1890, he wrote: "My visitation is safely over, as you will have heard. My charge, which was different at each centre, occupied about an hour and a half. I 'charged' seven times in two weeks, and never once wetted my lips with water: nor am I now in the least bit hoarse. Not many voices which have been going for seventy-two years could (I fancy) do this. Then of course there was another halfhour's voice in the Communion Service and speeches at luncheon. I am most thankful that all is over and so The Guardian has written to ask for the charge, saying they wish to give it this week."

It was during this visitation, and after the celebration of Holy Communion at which the choir assisted, that a

fell-side parson mentioned to the Bishop the remarks of one of his "churchwarriners" upon the celebration. He said, "he cudn't mak' nowt of it, it was aw heads and tails wi' a deal o' humming and newfanglement." "Ah," replied the Bishop, "how differently the same minds are affected by the same thing! What is 'newfanglement' and 'aw heads and tails' to him melts me into ecstasies, and brings all heaven before mine eyes."

The year 1890 was a year of visitations for the Bishop. In November he held a cathedral visitation. On this occasion he referred touchingly to the death of his friend and adviser the diocesan registrar, Mr. Mounsey, and stated that in his stead he had appointed Mr. Bowman, the present registrar of the diocese. He spoke of the certain benefit which ought to accrue, and he believed had accrued, from the residence of the chapter clergy. are scarcely," said he, "ever reduced to the desolate condition which was the rule when I first became connected with the Chapter." He threw out a hint that it would be a gain if a dean or canon would now and again allow his learning to overflow in the form of lectures to those who had less advantages. "Might we not," he asked, "have something in the shape of teaching for the city and diocese on a more systematic plan than has as yet been adopted? I hear of such efforts elsewhere; and I have reason to believe that teaching upon such subjects as ecclesiastical history, or scientific theology, or scriptural exegesis, or the like, would be hailed by the younger clergy and the more thoughtful laity."

The same point which be had so strongly urged as Dean of Ely was still present to his mind. Now, as then, he wished that the members of the choir should show by their conduct that they appreciated the part they were taking in a divine service. He referred pathetically with all love,

but with all earnestness and with pain, to the practice of the lay-clerks absenting themselves, month after month, from the Table of the Lord; and prefaced his remarks with these words: "My time as Bishop of this Cathedral must necessarily be short. I may never have the opportunity of making the remark again." Had he some premonition of his near departure? It would almost seem that he had.

Before the Christmas pastoral was issued, the Archbishop's judgment in the case, "Read and others and the Lord Bishop of Lincoln," had been pronounced. The Bishop looked upon it, as he said in his visitation charge, as an event of the highest import. In his Christmas pastoral of 1890 he spoke of it "as one of the most important that had taken place in the past two centuries." Never before had so exhaustive an examination been made of the documentary materials upon which a judgment could be given. Whilst it was to him a cause for genuine sorrow that the plaintiffs, discontented with the Archbishop's verdict, had appealed beyond it to the Queen, he felt unfeignedly thankful for the way in which the Bishop of Lincoln had frankly accepted the Archbishop's judgment.

In his Christmas pastoral the Bishop urged the clergy of his diocese to accept the spirit of that judgment, and to ponder carefully over its concluding sentences. "It would," said he, "be a great misfortune if clergymen should be led to introduce innovations into their churches, on the ground that certain rites and ceremonies hitherto unused have been declared by the Court of the Archbishop of Canterbury to be not contrary to the law of the Church. Lawfulness is one thing, expediency is another." At the same time he was especially anxious that there should be no mistake as to his sorrow for the appeal. He believed that it was salutary that the Archbishop's Court should be open to

appeal. The Archbishop's Court might go wrong upon some questions of law, and might require to be set right but he prophesied that, twenty years hence, no matter which way the conclusion of the judicial committee of Privy Council went, the practice of the Church would be more influenced by the value of the historical foundations on which the conclusions, whether of the Archbishop or the Privy Council, were based, than by any consideration as to which was technically the higher court.

"In reality," wrote the Bishop, with characteristic reasonableness, "the conclusions of ecclesiastical courts require, as a condition of permanent acceptance, that they shall accord with what may be described as the common sense of the 'Church.' The moral effect of the Archbishop's judgment, I feel, will be of the weightiest kind; and my belief and hope is that it will tend to the settlement of doubtful questions and the pacification of the Church."

Another point on which he touched was General Booth's scheme for the regeneration of the country. The Bishop, as was to be expected, was deeply interested in the book "In Darkest England and the Way Out," which appeared in the autumn of 1890. But, as a practical man, he could not but be irritated by the way in which all other previous attempts to make England a Christian country were ignored. Such a parallel as that which the book suggested, between General Booth's work of exploration and Stanley's exploration into the unknown wilds of Central Africa, raised in the Bishop's mind the natural and reasonable presumption that the wisdom of the propounder of the scheme was not beyond question. But he did not allow these things to prejudice his judgment. Criticising the scheme, he said: "In however an objectionable a tone a man's scheme may be propounded, it should be welcomed if it be good

in itself. Is Mr. Booth's scheme of this character? I will not venture to condemn it, but I honestly say that it inspires me with no confidence. Let us fight against all evils in the name of God and of the Christ; and let Mr. Booth have fair play, as he will have; but my hopes are connected with other efforts than his, while my apprehensions constantly grow as to the mischief which may result from his well-intended scheme."

During the spring of 1890 progress had been made with the Church House Scheme. Sir Arthur Blomfield had been appointed architect; and visitors to the Royal Academy had seen the design, in red brick with white stone facings, of a great hall for meetings, a library, chambers for the House of Convocation and of the Province of Canterbury and for the House of Laymen, a chapel, and committee rooms, at an estimate of £33,000. To the Bishop it was a great satisfaction that Viscount Cross had become a convert to the scheme, and in his pastoral letter he again urged upon the clergy to make themselves acquainted with its details, and if possible to enlist the interest of their parishioners in its success.

In this year also was started, with the Bishop's entire approval, an association for Church day schools in the diocese. The object of the association was to increase the grant-earning capacity of such schools, raise their standard of efficiency, and maintain them at a level which might safely challenge comparison with the more expensive Board Schools. Speaking of the new chapter of educational history which was about to open, the Bishop said: "The Church asks for nothing but fair play as far as temporal advantages are concerned, but she feels she occupies a position of trust for the whole population; and that it depends very much upon the high tone taken by her, and the steady, consistent manner in which she adheres to it,

what will in the future be the general average level of religious teaching in schools throughout the land. At all events, it is my own sincere persuasion, that in maintaining real, solid, living religion in her schools the Church of England is not supporting any one party, or indulging in any sectarian feeling, but is working for the good of all, and fighting the cause of the Commonwealth." This was the last sentence the Bishop penned on the educational question so far as it relates to voluntary schools.

One other announcement contained in this pastoral—the last he ever issued—is worthy of mention, because it is characteristic of the Bishop's attention to practical details. He intimated that in signing letters for the future he would return to "Carliol," the more ancient form of episcopal signature and an abbreviation for Carliolensis. By many persons this change from the modern signature of "Carlisle," which he had used for twenty-one years, was considered to be an unnecessary step. But the Bishop had his reasons. It was, he explained, the outcome of his feelings for Church defence. It was expedient that no opportunity should be neglected of reminding men of a truth they were so willing to forget. The Church was no modern invention, but had a continuous, unbroken life. He would therefore return to the signature which would testify of the date of Henry I. and mark the antiquity of the See.

On Christmas Day came the news of the decease of his friend the Archbishop of York. In a recent change which Dr. Thomson had introduced into the Northern Convocation, the Bishop had been in hearty sympathy with his metropolitan. The institution of a House of Laymen indicated, as the Bishop thought, vitality and progress in the Church—a desire, which he always fostered to the best of his ability, to enlist the laity in their counsels. Whatever might be the immediate utility of the institution, he prophesied that

in the future it would be the source of a great development of strength. In other matters the Bishop had not always seen eye to eye with Dr. Thomson; but he had honoured him for his strength of will and his capacity for work, and was ever proud to think of him as a Cumbrian bred and born. On the other hand, the Archbishop had not unfrequently turned to the Bishop for help in disentangling the results of a discussion in Convocation, and in framing a motion that would carry the sense of the meeting on lines of least resistance. Those who had heard the Archbishop speak privately of his friend the Bishop of Carlisle, knew how sincerely he admired him.

With the news of the death of the Archbishop came the request that the Bishop should preach in York Minster on the Sunday following. He went sorrowfully to a task which he felt to be "anxious and difficult." Little could he have thought, as he entered the darkened doors of Bishop-thorpe, that through those same gates, before the year was past, he too would be carried to the grave. But so it was to be.

In the midst of his multifarious work the Bishop's pen was rarely idle. His stirring appeal on behalf of Indian widows was published in the Times in 1887, and produced no little effect. In the autumn of the same year he wrote an essay, which appeared in the Nineteenth Century, on the difficult questions involved in the literal interpretation of The article attracted conthe first chapter in Genesis. siderable attention. The Church Times reported favour-Even the Rock admitted that there was much of theological value in the essay, though it regretted to find the Bishop of Carlisle saying that certain statements, such as God breathing into man the breath of life, creating by His word, making woman out of man's side, could not be regarded as history in the same sense as the statements in the Gospels. It further asserted that all the statements in the Bible stood on exactly the same ground from the beginning to the end of the Holy Scriptures. The Bishop's private comment on the assertion was that it seemed to him "a very strange view, and one calculated not a little, first to make unbelievers, and then to make them laugh."

Another article which he contributed to the Nineteenth Century in 1889 dealt with a subject of supreme importance. on which he spoke with higher authority than almost any other living Churchman. He had long felt that the exaggerated claims of scientific research to absolute accuracy and mathematical certainty in its results constituted a serious danger which required to be firmly met. If the claim passed unchallenged, it might work infinite mischief in our restless and excitable age of constant discovery. He therefore joined in the battle by an article on "Bees and Darwinism," which created a considerable stir in the scientific and theological world. He thus defined his own position. "While the causes, assigned by Mr. Darwin and Mr. Wallace for the progressive character of nature are to be accepted as having much to do with that progress, there are deeper causes at work, without which natural selection and the struggle for existence would be found ineffectual in producing those results, which there has been a tendency in the excitement of a new discovery to attribute to them too exclusively."

But the most sustained and important literary effort of his later life was the preparation of his "Foundations of the Creed." How strongly he felt the need of such a book may be gathered from his speech at the Lambeth Conference. It is evident also that he believed the book to be his chief contribution to the religious life of his time. Among his papers after his death was found a Latin epitaph, which, as it would seem, he had composed for his tomb, and which, with slight verbal alterations, was placed upon his monument in Crosthwaite Churchyard. The inscription speaks of his endeavour to teach "by speech and writing, especially by his book 'On the Foundations of the Creed'" (per sermones et scripta, prœcipue per librum illum "De Symboli Fundamentis"), how and why he believed in the Christian doctrines.

The "Foundations of the Creed" was published early in 1889. It may be doubted whether its reception was as enthusiastic as its author had hoped. But the reviews were appreciative and sympathetic, the sale was steady, and his friend Mr. Murray, the publisher, begged him to prepare for a second edition.

The book, his latest, and, in a sense, his most considerable work, was dedicated to his friend Sir George Gabriel Stokes. On the title-page appeared the words of St. Paul, ώς φρονίμοις λέγω, and in his preface he explained that the words so used were "intended to express an appeal to the thoughtful judgment of thoughtful men; to affirm that Christian believers appeal concerning their creed as honest men to honest men; to repudiate the notion that Christian belief is the property only of a weak, credulous people, and to assert that it is held by thinking men upon grounds which, according to the judgment of those thinking men, are sound and solid." "The doctrines of the Gospel of Christ," he added, "cannot be proved in the same way as the truths of geometry, the theorems of algebra, the generalisations of physical science, or even the facts of history; were it so, there would be no place for faith, no demand for a creed. But, on the other hand, the profession of faith, the acceptance of a creed, means no treason to the intellect; and a man may have sounded all the depths of all the sciences and yet may say with perfect honesty and perfect simplicity, I believe in God the Father, God the Son, and God the Holy Ghost."

The scheme of the work was based upon Pearson's work on the Creed. As Pearson had discussed the bearing of Christian doctrines on the question which was uppermost in men's minds in the seventeenth century, so the Bishop addressed himself to the different aspect of these questions which were presented to men in the nineteenth century. Taking each clause of the Apostles' Creed in turn, he showed its relation to the three sources of conviction— "reason, history, and faith." The work was a masterly appeal to candid inquirers, conducted throughout with all the cogency of reasoning, lucidity of exposition, and moderation of statement of which his robust and welltrained intellect was capable. It came from a full heart and a sound conviction; and Coleridge's motto, which he prefixed to the work, sums up tersely both the writer's aim and belief: "The Christian faith is the perfection of human intelligence."

CHAPTER XVII.

CARLISLE.

1891

THE last year of the Bishop's life,—a busy year for England in the world of political movement and county government,—was for him as full of work as ever. Through the help of the Bishop Suffragan the burden of the Confirmation tour was lightened; but this relief only meant more engagements of other kinds, for the Bishop's hand never hung idle.

Keenly interested as the Bishop always was in antiquarian and archæological studies, he gave his warm support to the proposed foundation of a county museum at Carlisle. In a county so rich in archæological remains, and in highly-competent experts, he had long hoped that such an institution might be established. Now it seemed probable that his dream would be realised. Through the generosity and public spirit of the Chancellor of the diocese and his brother Charles Ferguson, the architect, an old residence in Carlisle, well known as Tullie House, was purchased and accepted as a museum. The project received the Bishop's ready encouragement.

It was, it may be added, in August 1891 that the Bishop was invited to preside over the architectural section of the Archæological Institute at Edinburgh. He accepted the invitation, and delivered a presidential address on "The

Treatment of Ancient Buildings," which has become a classic on the subject that it discusses.

Another new scheme, to which, as President of the Cumberland Infirmary, he gave, in this last year, much of his attention, was one which aimed at increasing and improving the accommodation for the nurses at the hospital, and also at providing a supply of skilled nurses for the poor in their own houses.

In September he took a short holiday at Aix-les-Bains, and returned in time to take part in the Consecration of five bishops in St. Paul's Cathedral. His reason for making a point of being present was that one of the five was the Rev. W. M. Carter, whom he had been instrumental in selecting as the new Bishop of Zululand. It was a fatiguing week. Important meetings were to be held, and the day of the Consecration was a long and arduous one for him. At its close he complained of his old enemy, the pain at his heart, and, though he rested quietly at the end of the day, he felt its effects for some days after. that date his family grew increasingly anxious. speaks of his "old enemy," for, though he had never known what it was to have a headache in his life, though he still spoke of the blessings of having teeth that could, he believed. bite through iron wire, and though he could sleep "like a top," as he expressed it, at the end of the hardest day, he knew, and had known for some little time past, that his heart was failing him "My old brain is as young as ever it was, and if you will give me a chair I can do my work with the best, but-" and he would put his hand on his heart.

As long ago as 1883 he had been warned of this weakness. In December of that year he wrote of it thus to one of his daughters: "It is seldom that I do not go to church twice, and almost as seldom that I pass a Sunday without

officiating in some manner; but to-day I thought I would give myself the benefit of complete rest and try the result upon my ailment. This same ailment at present does not indicate any intention of leaving me. On the other hand, it is ever ready to show itself; for example, I could not walk to church this morning-not half a mile-without feeling my enemy, though, strange to say, I walked home feeling all right. To-day for the first time I have taken one of the lozenges which Sir A. Clarke prescribed, and as the basis of the medicine is nitro-glycerine and the same material with which the Irish propose to blow up St. Paul's and the Houses of Parliament, and as the paper of instructions says that the first effect will be a pressure upon the head, etc., which will soon pass off, I sat down in a chair after taking the lozenge to quietly wait the result: the result was nothing at all, so I felt like Scrooge who, being prepared for anything, was very much surprised when he experienced nothing, and consequently went into a cold perspiration. So here I am, after the lozenge, writing to you, under the impression that my experiences will interest you; I think my complaint will grow, and that I have not long to be amongst you. This those at home will not have, and say that it is nothing, or nothing which will prevent me with proper care from reaching a suitable old age. Nous verrons; personally, I do not feel strongly on the point."

Later in the same letter he adds, "It is curious that my malady does not affect my vocal powers. I chanted the Litany on Friday I think as well as ever I did in my life, and no amount of *speaking* brings on the pain. The other evening when I got very much interested in a game of chess I felt the enemy. Is it not curious?"

There must have been about this time some rather sudden development of cardiac trouble. In a previous

year he had had a very long day of Confirmation work. beginning with service at Hawkshead, followed by a drive and luncheon party with his old friend Mrs. Fletcher, at Croft, succeeded by another confirmation at Ambleside. then a meeting of friends afterwards for tea, and ending with a long drive to Storrs on Windermere, beyond After his arrival, his friend Dr. Hamilton found him reading the Times in the library, and said. "I think, my lord, it would have been probably more acceptable to you to have had a quiet evening than to have a large dinner-party after your long day. Don't you feel very tired?" "Dr. Hamilton," replied the Bishop, "I never was tired in my life, and although I hear many people say they are tired, I do not know or understand the feeling." And he repeated this assurance again and again. Yet it came to him, as to others, to know what that feeling was, before he died. In this same year of 1891 he met again his friend Dr. Hamilton, who had found him one Sunday afternoon quietly resting whilst others had gone to church, and, struck by so unusual a thing, anxiously asked him how he was. The Bishop answered, "I am not what I was, my heart is weak." And he added, with a significant look, "I know now what it is to be tired."

In October 1891 he went by special request to Ely to preach the sermon on St. Etheldreda's day in commemoration of benefactors. He took as his text the parable of the barren fig tree from St. Luke xiii. 6-9. After a review of the history of the patron saint and of the church's building, he explained that he had selected a text which was capable of no very complimentary application, because it seemed to him to supply just the teaching which all churches and colleges and corporate bodies, whether civil or religious, require to have impressed upon

them from time to time. "Every institution," he said, "is regarded as being on its trial. There are plenty of amateur gardeners who are ready to cut down barren fig trees without that patient waiting which was recommended by the gardener in our Lord's parable. And in one sense I do not think we ought to complain that this is so. Institutions must be regarded as ever on their trial." He compared the suggestions made in an article in the September number of the Contemporary Review on the nationalisation of cathedrals to a proposal to nationalise the navy "by admitting to the command of Her Majesty's ships generals and colonels, or bishops and priests. But," he added, "I admit that not only cathedrals but parish churches ought to be nationalised in the truest and broadest sense of the word. For whom do churches exist but for the nation? Churches are sometimes twitted as belonging to a sect; but they have a right to reply, and they do reply, that they are not a sect in any true sense of the word. When we build a church in a parish, it is intended for and it is open to all the inhabitants of that parish. When a clergyman is instituted to a parish, the bishop commits to his care the souls of all the parishioners, not those of a sect or section; and surely a cathedral is then only rightly regarded, when it is thought of as the church of the whole diocese in which every inhabitant of the diocese has an interest, and within which he is heartily welcome."

These were words which expressed and embodied the work of his own life, whether as parish priest, dean, bishop, or chief framer of the Cathedral Statutes Bill. After claiming for this half-century that it had done much, if not to nationalise, at least to popularise cathedrals, he instanced St. Paul's as an example of the way in which a cathedral church had been already nationalised. "Talk

of nationalising cathedrals,"—and his voice rose as he said the words almost to indignation point,—"let any one attend the worship of St. Paul's. I believe there is not a church in Christendom in which, week by week, so many ears and hearts listen to the preaching of Christ's Gospel, so many knees bow at the altar of God."

He concluded by contrasting the spiritual work to be done by such differently-situated cathedrals as St. Paul's and Ely; and by a prayer that the great and beloved Church of Ely might grow in spiritual power, in the affection of the people, and in adaptation to the needs of successive ages.

It was not his last word in that Cathedral so dear to his heart. He preached in the evening to a very large congregation to many of whom he was still "the Dean," and he concluded with the words "Strive! strive! strive! strive! to enter in at the strait gate which leadeth unto life!"

Those who entertained the Bishop on this, his last visit to Ely, were struck by his peculiar gentleness of manner. With almost the tender concern of a father who was leaving his sons for a long journey, he thanked those who came down to the station to see him off, and bade them farewell in so affectionate a manner that they afterwards felt it had a solemn significance.

At the last Diocesan Conference at Carlisle it was plain to those who saw him at the close of the meeting that he was more than usually fatigued. He remained quietly at his son-in-law's house instead of going to the Cathedral service in the afternoon, and many noted his absence.

On the last Monday in October the Bishop attended an anti-gambling demonstration at Barrow. Believing, as he did, that the increase of the gambling spirit was a disease which was perilous to society as well as to the spiritual part of man, he was glad, though he had not much faith in demonstrations as a rule, to attend on such an occasion. As he returned home he had a sad, but kindly, interview in Carlisle gaol with two young lads who had yielded to sudden temptation under stress of gambling debts and robbed the post-office. These lads, up to the time of their interest in a certain sporting newspaper, had been lads of good character; they had been prepared for Confirmation and presented to the Bishop, and he felt deeply the curse of the gambling spirit that had lodged them in their prison-house.

On the occasion of writing his last sermon, which was preached on All Saints' Day in Carlisle Cathedral, the Barrow demonstration and the scene in the prison-cell rose up before his mind, and he pleaded with his congregation that they too were "called to be saints," not merely, that is, to lead respectable lives by keeping out of mischief, paying their debts, performing the ordinary duties of citizenship, but that they were called to a higher life, a life only possible to those who look to Jesus as the Author and Finisher of their faith.

The sermon was the last that he preached in Carlisle Cathedral. It is remembered by those who drove with him from Rose Castle to the Cathedral, that both going and returning he seemed in the best of spirits. He scarcely ceased talking, and was full of interest in the Solway Fishery, the Church House, and the Carlisle Museum. It was in vain that his listeners reminded him that he ought to rest in preparation for the exertion of preaching. "It is a pleasure," he said, "and no fatigue to talk to a sympathetic listener." The sermon itself was preached with all his usual vigour and with no apparent effort. But his concluding words, the last that he uttered from the

Cathedral pulpit, read as they can now be in connection with his own death, seemed a prayer of peculiar personal force. "May God," said he, "give us grace to look to Jesus while running the race set before us, and so to see His blessed face and enjoy His blessed presence when the race is done. Amen."

On Monday, November 16th, 1891, he went to Brantwood to be the guest, for the last time, of his much honoured friend John Ruskin. He always delighted in his visits there, and rejoiced in the wonders of mineralogy or in the treasures of pictures, prints, and illuminated missals of which his host was so incomparable an interpreter. On this occasion he showed some signs of fatigue when he arrived; but at dinner he had revived.

The next morning he preached at the opening of the Coniston Church. In his sermon he told the story of the Duke of Wellington coming forward to receive the Communion, when a poor man stepped aside to let him pass. "Take your place," whispered the Duke, "we are all equal here." The story was appropriate enough in a sermon in which the Bishop spoke his mind on the need of free and open churches. "I wish," said he, "to see freedom of access and a feeling of equality within the Church. We are all equal here; no great and no small, no rich and no poor; all poor in the presence of God, all rich in the possession of His undiscriminating love. Therefore, we must have freedom of access and equality within the Church of God in order that it may be truly amiable, practically loved and delighted in by the people of this land."

The next morning the Bishop was to leave Brantwood at an early hour. Mr. Ruskin expressed a strong wish to take leave of him and Mrs. Goodwin if they would not mind coming to his bedroom. As the departing

guests came into the room to say "Good-bye," a look came over Mr. Ruskin's face as though he had expected something more than the ordinary leave-taking. There was a moment's silence. Then the Bishop, quickly understanding what was passing in the other's mind, raised his hands over him, and said, "The Lord bless you and keep you. The Lord lift up the light of His countenance upon you, and give you peace, both now and evermore. Amen."

On his return to Carlisle from Brantwood, the Bishop transacted business as usual at the Diocesan Registry and went thence to Canon Richmond's house, in the Abbey Close, to a meeting convened to consider the need of mission rooms, more church accommodation, and some revision of a parish boundary in Carlisle. As he rose to go, he said with peculiar emphasis, "Gentlemen, just one word: many are passing away, we do not know who may leave us next. I should like to lose no time, but begin this matter at once." That day week, about the same hour, he had himself passed away.

On Monday, November 23rd, he left home, in his usual health, for Bishopthorpe, to be the guest of the Archbishop. He was looking forward with much interest to the result of the gathering there. One of the subjects which was to be discussed was the possibility of a National Synod of the Church of England, convened by joint action of the convocations of the two provinces. The last thing which he probably read and considered was the private memorandum upon the subject drawn up by the Bishop of Chester. His spectacles were found upon the open pages just as they were left when he came down to dinner.

The Archbishop of York, writing of the last few days, says that the Bishop arrived at Bishopthorpe about six

At dinner he was full of his usual humour, o'clock. and seemed to have quite as much vigour as at other times; but shortly after the ladies left the diningroom he quietly slipped out, and, on inquiry, it was discovered he had gone to his own room. His servant at first thought it was only one of his usual attacks which could be treated in the ordinary way; but about ten o'clock in the evening he told the Archbishop, that his master was not so well, and that it might be better to send for a doctor. Dr. Jalland took a very serious view of the case, and advised that the members of his family should be sent for. Mrs. Goodwin remained with her youngest daughter at Carlisle, as in her state of health it was not thought safe for her to venture on the long journey; but the Bishop's eldest son and daughter were able to be with him. The other members of the family arrived too late to see their father alive.

After the first seizure he remained in a semi-conscious state, and once, when asked by his daughter whether he was suffering much, he replied, "Not that I am aware of."

The doctors who met in consultation perceived that nothing could be done, and after they left there was a manifest change for the worse. The Archbishop went to the Bishop's room to pray at his bedside, and, almost before he had ceased to speak, the Bishop quietly passed away without any struggle, or sign of pain.

So, on November 25th, 1891, in the twenty-third year of his episcopate, and the seventy-fourth year of his age, Harvey Goodwin died. Two days afterwards, his body was removed to Crosthwaite Church, Keswick, where it was to be buried. There was momentary disappointment among the citizens of Carlisle, that the remains of their beloved Bishop were not to rest beneath the shadow of

the Cathedral walls. But reflection showed, that in choosing the loveliest burial-ground in a central country parish in his diocese, his friends had acted for the best. It was natural that he should wish his remains to lie in ground which was endeared to him by almost lifelong memories of its beauty and its rest, and which had been hallowed to him by the fact that there lay buried his well-beloved son.

So to the Crosthwaite Valley his body was brought The coffin underneath its purple pall of home-spun and embroidery, which loving hands from the Keswick Industrial School of Arts had wrought. was carried through the dim November twilight, by the familiar lanes he had known so well, now carpeted with A lantern swung on before, and newly-fallen snow. silent mourners walked sadly after, to the sound of a muffled peal that moaned from the Church tower through the darkness. As the procession reached the church a funeral march was played; short prayers were said; a special hymn was sung,* and there in the chancel of the old Church of the Cross in the Thwaite, founded by the first British Bishop of Strathclyde, and solemnised by more than thirteen centuries of Christ's teaching, was left the body of him who, in direct succession from Æthelwulf, had been fifty-eighth Bishop of Carlisle.

Fourteen of the younger clergy of the diocese watched in turn by the coffin throughout the night, and sadly through mist and rain broke the funeral morning. At noon the south-west wind had increased almost to a hurricane, and pitiless rain swept downward from Borrow-dale. The funeral had been fixed for one o'clock; a special train brought a large company of mourners from

^{*} See Appendix A.

Carlisle. Meanwhile, dark crowds had been seen to pass along the valley to the church, or to cluster round the grave upon the churchyard hill. The funeral service commenced to the organ's soft rendering of "Blest are The hymn "Abide with Me" was sung, the Departed." and after the sentences of reception, a second hymn, "Lead, Kindly Light," prefaced the reading of the psalms. Canon Richmond read the lesson and the Archdeacon of Carlisle the prayers. In a way the storm added to the solemnity of the service, and made it the more rememberable, for it necessitated the continuance of the service within the church; and the hymn "Now the labourer's task is o'er" was sung impressively by the full Issuing from the doors into a storm of congregation. rain, as great as that in which the Poet Laureate, Southey, was buried, the long procession with its mourners, its hundred and eighty clergy, its representatives of the municipal corporations in the diocese, and the choir, followed the body of the Bishop past Southey's grave away to the crown of the beautiful churchyard slope on the northern side of the church. The Lord-Lieutenant of the county and representative laymen were pall bearers, the chairman of the County Council, the Mayors of the chief corporations, and the County Members were present as mourners. Many of the dalesmen and churchwardens had walked far to pay their last tribute of regard, and had it not been Saturday, it is believed that not a clergyman in the diocese would have been absent.

At the graveside the Bishop's venerable friend, Archdeacon Cooper, read the prayer of committal. The Bishop's son sprinkled the dust upon his father's coffin, the Lord's Prayer was said, and then, in the blinding storm, the Bishop of Barrow dismissed the sorrowful assemblage with the blessing. At the same moment

the bells rang out a muffled funeral peal, and the crowd filed by the grave and gazed at the coffin in its quiet moss-lined chamber of rest. One by one the flowers were showered upon it, until the snowy pall of wreaths and clusters of lily and rose hid all that was mortal of Harvey Goodwin, the Bishop of Carlisle, from eyes that were dim with tears.

Those who on the following morning visited the grave, could scarcely think of the strong doer and worker,—the Bishop of untiring mind and indefatigable will,—as really laid to rest beneath the quiet ground. Skiddaw and the hills, to which he had so often lifted his eyes, shone round about his resting-place; and as they turned away with the thought in their hearts of those other hills whence came his aid, and to which his spirit now had climbed, it was at least no small comfort for them to reflect that he had died, as he most desired to die, in harness, that with "natural force unabated and eye undimmed" he had passed, almost without a touch of change or pain, through the gate of death into the fuller life, a worker to the last.

The words of Matthew Arnold's poem instinctively rose to their minds:—

"O, strong soul, by what shore
Tarriest thou now? For that force
Surely has not been left vain!
Somewhere, surely, afar
In the sounding labour-house vast
Of being, is practised that strength
Zealous, beneficent, firm."

CHAPTER XVIII.

CONCLUSION.

ROM end to end of the country, men deplored the sudden death of one who was spoken of as "the strongest Bishop on the Bench." Churchmen and Nonconformists alike felt that a champion of the faith against all comers had been lost to the cause of Christian religion. They who were interested in maintaining that religion and science might well, without continual quarrel, go their way and help the world to heaven, knew that a mediator and a peacemaker, of clear sight and judicial mind, had passed away. The friends of Foreign Missions realised that a warm supporter had gone. The National Church knew that the voice of one of its ablest defenders was silent, and Convocation had lost a true and sagacious counsellor; Cumberland and Westmorland deplored not only the bishop of the diocese, but a leading man in public affairs; while the clergy and laymen of the diocese alike recognised that a ruler, with no party bias but of a just and temperate spirit, had passed from among them.

Many and touching were the references to him from the pulpits both in church and chapel on the Sunday following.

The Archbishop of York, in his Memorial Sermon on Advent Sunday, said: "In his removal from among us the Church of England has lost one of her ablest and mostvalued prelates, a man of high intellectual power, of a great mind, of a large heart, and of manly piety; fearlessly honest in himself and scrupulously fair to others, untiring in diligence and unfailing in his duty, devoted to his Master, faithful to his friends, and most loved by those who knew him best." Among the influences which strengthened his own spiritual life in his earlier years, the preacher recalled the earnest words of exhortation which from time to time he heard from the late prelate's lips in his church at Cambridge, and among the privileges of his later life had been the responsibility of enjoying his friend-ship and witnessing his example.

In full Synod of the Northern Convocation of York the Bishop of Durham moved a resolution of condolence. He spoke of the late Bishop as singularly manly and straightforward in his opinions, and singularly vigorous and clear in his expression of them; as a man of many-sided and sympathetic nature, holding strongly his own views, but unwilling to enforce them on others, and endowed with a singular gift of genial joyousness.

Nor were the bishops and clergy of the Southern Province less warm in their expressions of deep regard. In supporting a resolution of "Sympathy with the Convocation of the Northern Province on the occasion of the death of the able and devoted prelate the late Bishop of Carlisle," the Bishop of Oxford said: "There is one very noteworthy point. I refer to the exceedingly inspiriting character of association with his resolute spirit, and to the calm and judicial way in which he looked at a matter all round and then made up his mind. He did not look into the bearings of a question in order to excuse himself for not giving an opinion. He was a man, not only of a judicial mind, but, to my apprehension, of great resolution. always used to think that in him the gifts of "counsel and ghostly strength" were most conspicuous. I always found association with him in private as well as public to have the same effect: one was always the stronger for the intercourse one had with him."

It is clear from these words how the Bishop had most impressed his brothers in counsel. In its main features the outline of his character, that has been sketched in the preceding pages, requires only to be filled in by such public utterances. But to add light and shade to the picture those private opinions are needed, which friends who knew him best in his own diocese and elsewhere, have been willing to express. The general impression left upon those who knew him in early days, and were brought into close relation with him at Cambridge or Ely, or who came most frequently into contact with him in the North, shall complete this sketch.

His was the genius of common sense; saneness was the chief characteristic of his life; sweet reasonableness was from first to last an abiding feature of his mind. seems from his earliest days to have believed that there were two sides to every question, and, alike on public occasions or in private counsel, he never forgot this. It was this belief that tended to make him, as he grew in thought, "as high as the Church is high, or low as the Church is low, and broad as the Church is broad." It was by acting on this belief that he was able, though he came into a diocese where much of the Church work had been carried out on somewhat narrow party lines, to win the confidence of men of very varied opinion, and to grow himself trustful of men from whose opinions he differed. He broke down party-spirit in Church matters, broadened and lifted Church life to a higher plane, and to a wider and more intellectual outlook than would have been possible, had he not been essentially a tolerant man.

His ceaseless activity and real love of hard work as-

tonished men. If the very fact of his never knowing the meaning of fatigue made it sometimes difficult for him to realise the natural failing of men less physically capable, it enabled him to do two men's work in a single lifetime, and to keep in constant touch, not only with diocesan work, but with much of the intellectual activity of his day. His high sense of duty in work, which made him, in all that he undertook, go right through with it, and obliged him to master every detail, afforded to all a striking example of tenacity of purpose, perseverance, thoroughness, and orderliness. He sometimes made it jokingly a boast that nothing went on in his diocese without his knowledge. In a sense the boast was true. Not only did he keep his eyes open to every side of clerical life, but he was keenly interested in all the municipal affairs of the city of Carlisle and other towns of the diocese, and in all the movements in other religious or civic bodies within the two counties.

His love of detail made it a pleasure instead of a toil to deal with the many matters which correspondence with his clergy brought day by day to his notice. Many of them well remember what interest he took in the laying out of the water supply or drainage of a new parsonage. Questions of dilapidation, arrangements for the simplest parish functions, requests for advice as to the disposal of sittings in a church under repair—all these and similar applications received from him not only courteous attention, but a reply by return of post.

With such a wish to have the supervision of all details, he had, of course, the corresponding desire to hold the reins in his own hands. There was in consequence a partial lack of independence in the working of the various societies; and for this reason a few, both of the clergy and of the laity, in the earlier days of the Bishop's pastorate,

held aloof, and lost the interest which greater freedom to act on their own responsibility would have encouraged. But it is fair to remember that the Bishop came to a diocese which had very dimly realised the idea of a personal head and centre for all Church organisation and Church life. It is fair also to recognise that this very grasp of detail, and ability to gather up the lines of Church work into his own hands, impressed his personality as bishop of the diocese on the furthest hamlet of the most isolated parish, engendered the idea of corporate life, and fostered the feeling of communion of Church work which it was his desire to stimulate.

His was eminently a business mind. The rapidity with which he saw the practical bearings, and reached the logical conclusion of any debate, enabled him to shorten discussion and reach definite results with extraordinary speed at meetings or in committee. To the same business capacity he owed his punctual discharge of all engagements, and the habit of answering all letters with promptitude, in which he set to the clergy of his diocese an example as memorable as it was useful. It was characteristic of him that, at the day of his death, not a letter of his correspondence remained unanswered.

His power of seeing and keeping to a point, and his lucidity of explanation, were as remarkable in his sermons as they were useful in the management of meetings. Trained to mathemathical clearness of statement, he pushed aside all irrelevant matter and drove his point home to the minds of others. With this power were linked a sense of proportion and a soundness of judgment which never forsook him. It became a common saying, that there would be no great blunder committed, if the Bishop of Carlisle were in the chair. On more than one occasion the secretaries of some of our great Church societies, if

they knew that there were matters in debate which were full of thorny points and difficult of explanation, have postponed their annual meeting in order to ensure the presence of the Bishop as expounder or champion of the cause.

Other traits in his character which impressed themselves upon all who came in contact with him, were his singular unworldliness, simplicity of life and motive, his honesty and straightforwardness. He could never understand the habit of supposing that a man did not mean what he said. It was positive grief to him to find that, for the first few years of his episcopate, there were among the clergy and laity men who evidently were inclined to look upon him with caution. The suspicion with which Cumberland people, who remember the Red King and how he treated the Border city, have apparently ever since that day regarded men from the South country, was unintelligible to him. But before long he won their confidence and affection by sheer hard work, integrity of purpose, candour of mind, and force of personality.

Full of resource, he possessed a remarkable capacity for finding the way out of a difficulty. Indeed, it may almost be said of him that he seemed to look on life as a series of mathematical problems which could be solved, given the right process. This resourcefulness gave him an abundant cheerfulness. It contributed to make him an optimist to the last. The worst that happened might, he would say, have been worse, though he did not deny it could have been better.

Those who knew him well, knew that the deeper secret of this cheery optimism lay in his absolute faith in God. "I have looked at the question," he would say, "on all sides; I have thought it all over and done all I can; I have put all the head I know into it, and no amount of

fretting or fuming can avail; it is in God's hands, and I shall leave it there. Good-night!" And away he would go. No matter how arduous or exacting the day had been, or how full of perplexity the morrow was sure to be, he could always sleep soundly and be ready for the morrow's work with undaunted spirit.

Then, again, his swiftness of seeing a point, his strength and concentration of purpose, and his determination to brush away all unnecessary side-issues rendered him at times apparently impatient of men who were weaker of will, less swift in reasoning powers, or less decisive in This apparent impatience came out especially at public meetings, when men complained sometimes of the way in which the chairman did not sufficiently give weight to their arguments. Doubtless it was irritating to have to listen, as chairman, to speakers who wasted time, and would neither understand the point at issue, nor speak to "I think, Mr. So-and-So, you mean this or that," the Bishop would interrupt, with intent to help. "No, my lord, that is not at all what I mean." "Then all I can say is that you are not saying what you mean," would be the retort of the chairman.

But the power of taking pains, which generally made the Bishop think out the possible and probable drift of those discussions beforehand, and of drafting resolutions which would embody the common sense of the meeting, enabled him almost always to carry his points. However much men felt that the Bishop's views would eventually win a verdict from the majority, and however little they agreed for the moment, they all admitted, that as a chairman he had prevented loss of time, kept speakers to the point at issue, had well summed up the conclusion of the whole matter, and given "pros" and "cons" with judicial perspicuity.

It was always allowed that there was a manifest wish on the part of the Bishop, when in the chair at a public meeting, to obtain a hearing for the man in a minority who was in earnest, or for a cause that was called in question, even when it was known he entirely disagreed with the speaker on the subject. The Bishop was a just man as well as a fearless one, as all his life's work testified, and he could not but allow to others the right he held so dear, of individual judgment.

With his cool judgment were mingled to the last impetuosity and enthusiasm for the cause he espoused. Whether it was a "Church House Scheme," or the "Universities' Mission to Central Africa," or the "Carlisle Grammar School," or a "Cathedral Statutes Bill," he spoke of it and thought of it with the enthusiasm of youthful purpose. It was just this freshness of enthusiasm that kept him abreast of all the latest discoveries. conversant with the last scientific conclusions, interested in the newest lines of thought and criticism in the religious world. Never becoming stereotyped in thought, always learning and always open-minded, he remained a reformer to the last. Akin to this freshness of mind was a buoyancy of spirit which, in part, no doubt, he owed to his splendidly robust constitution, that enabled him so to enjoy life and to add by his cheerfulness and geniality to the joy of others. No man ever entered more heartily into a good joke than he; no one more easily was able to put aside all the worries and cares of episcopal life and draw the utmost benefit from the briefest holiday. Without being a wit, his sense of humour, which inherited from his father, was always keen. An admirable raconteur, and possessing a fund of excellent stories. he was also himself a great sayer of good things. Isolated specimens of a man's witty sayings invariably fail to give any correct impression of the real effect of witty conversation. It is impossible to reproduce their quickness, readiness, and appropriateness to the occasion when they were first uttered. The Bishop's mind was singularly nimble and alert. His quick perception of quaint analogies, his rapid detection of unexpected contrasts and resemblances, gave to his talk a freshness and a sparkle which no quotations can reproduce.

He was a special favourite with children; men sometimes felt him a little unapproachable. They did not give him credit for being by nature extremely shy. Yet this shyness had troubled him from youth upward, and the nervousness added to it never forsook him in his public ministrations. It was this reserve that made his family circle so dear to him. Few fathers have ever shared their thoughts more thoroughly with their children than did the Bishop of Carlisle. He took them from a very early age into his confidence. They grew up to look upon him as more than father and companion, as confidant and friend. In their turn the grandchildren shared the joy of this companionship, and the Bishop used to look forward to nothing more eagerly than the visits each summer of his grandchildren, who, with their parents, came in turn to spend their holidays at Rose Castle. The plays he wrote for his children, and sometimes took part in, when he was Dean of Ely, are proof of his power of entering into what would interest them. letters are full of the sayings and doings of his grand-He went out of his way to be kind to the young children. For example, the Bishop was just leaving a rectory one day for the train, when he saw a little daughter of the house eyeing wistfully the case in which his pastoral staff had been packed; he guessed the child's curiosity, stopped, unpacked it, and put it together, and showed it her, saying, "You see, the point is to push on those of the clergymen in my diocese who don't go fast enough, and the crook is to keep back those who go too fast."

How he won the hearts of the children may be guessed by the fact that in one of the country-houses in the diocese, the children went to petition their mother to "let the Bishop sleep in the nursery, so that he might go on with the story just where they left off overnight."

And this power of being at his ease with children, and putting them at their ease with him, because he could lay aside his reserve with them, enabled him to be at home with all sorts and conditions of men who were not of the clerical or ecclesiastical world. Hunting squires and farmers, manufacturers, merchants, found that he could, for the time being, enter into their lives with real interest. His sympathy with working men was notorious. He honoured work, and believed that it was for human happiness as well as the good of the State that we should all "go and do."

The story has been already told, how, at a great temperance meeting in the Manchester Town Hall, the Bishop, after saying that "a man was more than a pair of legs to carry a body turned into a beer barrel," asked, What is a man? and, clapping his hand on Bishop Fraser's shoulders, said, "This is a man!" and the cheers that went up were such cheers as the Free Trade Hall will not forget. It is pretty certain that had the Bishop of Manchester laid his hand upon the shoulders of his friend Harvey Goodwin, with the same challenge, the result would have been the same. There was such a reality about the Bishop's words, added to such liveliness and humour, such pith and point when he addressed working men, that his presence was always

welcome. He spoke to them with plainness and directness. Witness his words on betting at the Lichfield Church Congress, when he told the Wolverhampton working men that betting was "a bad and damnable practice, the man who indulged in it was a fool, and if he did not take care, would ultimately become a knave."

The Chancellor of the diocese spoke sober truth when at the Town Council Meeting which passed a vote of condolence with the family, he said, "No man he knew of ever had such influence amongst the working classes of Carlisle, and he believed the Bishop would long be enshrined in their memories as that of a man who had the interest of the working men thoroughly at heart, and who never spared strength or labour to benefit working men."

On that occasion the Chancellor also spoke of his kindly heart and generous hand. Truly one of the legacies he left Cumberland was the example of how to give ungrudgingly for good causes. The spirit that dictated the founding of the "Harvey Goodwin Rest Fund" constantly actuated him. Many a poor clergyman in the diocese received during his pastorate ten pounds, from an anonymous donor, at a time when family sickness or other known causes were pressing hardly upon him. And of the kindness of his heart they only know who needed kindness.

Here is an example of it: A clergyman died leaving his family in poor circumstances. The dilapidations were very heavy; the amount was more than the poor widow could possibly pay. The surveyor knew it, and in his pity he communicated with the Bishop, and represented the great burden that the dilapidation charges would be upon the widow.

"That is neither your business nor mine," was the Bishop's reply; "we have to do our duty." "How hard the

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Bishop is," thought the surveyor. Some time after, the surveyor met the widow and expressed his regret that he should have been the means of laying such a heavy burden upon her. "What do you mean?" was her reply. "I mean the cost of dilapidations," was his answer. "Oh," replied the poor lady, "it was no burden upon me; the Bishop sent me a cheque for the amount."

"That best portion of a good man's life," as Wordsworth puts it, "his little, nameless, unremembered acts of kindness and of love," admits no chronicle; they were part of the man; to this all who knew him can bear witness.

To the servants of the household he was more than master, he was a personal friend.

From time to time wreaths are sent to be laid upon his grave by people in humble life, which with their inscriptions are eloquent of the memory of this friendly side of the Bishop's character. More than once, requests from a distance have been made by those who remember his kindness, that a grave space might be obtained for them somewhere near his place of rest, in the Crosthwaite Churchyard.

Beneath what seemed to many a sternness, and at times a coldness of outward demeanour, lay a tender heart that felt warmly and affectionately. His own one great sorrow did much to break the natural reserve and to allow of readier expression of sympathy; but his tenderness of feeling for those who passed under the cloud of loss or through the dark waters of family bereavement is evident in all his letters that have any reference to the subject. People at St. Edward's and Ely still speak of the comfort of his kindly words and deeds in time of grief.

It was notable about the Bishop, that praise, in the ordinary acceptation of the word, he seldom, if ever, gave

for good work done. He would say it had been done as well as it ought to be. He would appear glad that the work had been done in a workmanlike way, but laudation seemed to him out of place. Pastoral or diocesan work well done was, he thought, its own reward, and spiritual work had, in his mind, too much of dignity about it to admit of praise. Men were sometimes a little disappointed; they did not recognise, that in this absence of words on the part of their leader, there could be, nevertheless, that full recognition which one good worker, who works not for praise but for work's sake, has for another.

As to politics and ecclesiastical matters he was always reticent; but for the former it might be said that measures, and not men, were with him a matter of regard. He was by nature a reformer, and, if he had been a partisan, would for the most part of his life have been found in the Liberal camp; but the Midlothian campaign shook his faith in the Liberal leader, and though to the end he felt personal admiration for Gladstone, he could never forget that, to his mind, he had done more, than any one he knew, to destroy the idea, as he conceived it, of true statesmanship. On the other hand, he ever spoke with warm admiration of those who put aside party for what they thought were the demands of duty and national responsibility.

With regard to his sermons and addresses it cannot be said that the Bishop was an orator, or aimed at eloquence in the ordinary meaning of the term. It is true that there was never wanting a sense of dramatic effect; and this was seen in the way in which he would always give local colour by his words to the subject in hand. His voice, too, was admirably under control, and lent much to the effect of his delivery. After hearing a sermon, to see it in print without the voice was sometimes a disappointment. There

are few who ever heard him chant the Litany or utter, with eyes uplifted, the solemn prayer at Confirmation time, "Defend, O Lord, this Thy servant," or lowering his voice in the prayer before the consecration of the elements say, "We do not presume to come to this Thy table," or felt the meaning he put into the words of his favourite prayer, "Who knowest our necessities before we ask and our ignorance in asking," but will remember the magic of his voice.

But the secret of his sermons, whether before the University or at St. Edward's or to a village congregation, lay in their simplicity and directness. The preacher had something that was very clear in his mind, and was evidently determined to make it quite as clear to the minds of the least capable among his audience. It seemed to be a part of his determination to refer to the great Head of the Church in all his sermon utterances, and he was evidently much pained when a bishop, on a great public occasion, preached a sermon in which, from end to end, no reference was made to our Lord Jesus Christ.

As to his speeches on ordinary occasions the noticeable feature was their brightness and vivacity. The Bishop seldom missed the chance of putting people into good humour by his opening sentences. It was a bit of the speaker's art that had become to him second nature.

So far as his literary works are concerned time alone can show which will be permanent. He wrote to serve the purpose of the day in which his lot was cast. Strongly convinced that it was the duty of spiritual teachers to keep abreast of modern science, he felt also that the moral and religious views of men must be modified by the necessity of recognising indubitable physical truths. Hence he determined to do what he could to prevent panic in the religious world, and to assert the reality of law in the

spiritual realm, at a time when the joy of discovery and interest of progress in knowledge were either taking men's eyes and minds away from the spiritual to the natural, or bidding men to be content with the natural world as the only one whose laws could be known.

The Bishop's hope was that he might help and guide thinking people by the diffusion of what seemed to him to be sound views of the relation in which human and divine knowledge stand to one another. This was the key-note of his writings, from his Essays on the Pentateuch down to his last contributions to the Contemporary and Nineteenth Century periodicals. It was probably the motive that underlay his undertaking to write "The Foundations of the Creed" at a time when he knew that he was suffering from the cardiac weakness which eventually proved to be fatal; and it is evident that the Bishop looked upon this as his Magnum Opus and as an embodiment of his mature views on matters which appeared to him to be of the deepest import.

That, in the midst of his busy life, he was able to devote as much time as he did to literary work, was due to the fact that he never wasted his spare moments. His was emphatically, "the pen of a ready writer"; whether it were sermon or essay, when once he had thought out a subject, the pen was put to paper, and sentence after lucid sentence was dashed off, till the task was complete. It was a pleasure to him to commit his thoughts to writing, and a holiday at home, or abroad, seldom passed away without some literary work being accomplished. He was further encouraged in his love of handling the somewhat difficult subjects of the day by the letters he not unfrequently received from men of various shades of opinion as well as of various ranks in life, either asking for further information, or expressing gratitude for help they had

received from reading his articles. It was not so much that he was himself a great original thinker, as that he had a remarkable gift of interpreting in clear language the deep thoughts of other men and making them plain to ordinary minds. One testimony may be quoted here to the usefulness of his writings. Writing in 1893, Father Morris, S. J., after speaking of his regret for the Bishop's death, and his wish to have talked out certain subjects with "so clear-headed a man," thus concludes: "I may add, for the pleasure it must give to you, that a fellow-Jesuit, one of the acutest minds I ever met, and like your father, a great mathematician, said to me, 'I never miss a word written by the Bishop of Carlisle'; and he went on to say how he relished the clearness of his thought."

It is possible that the Bishop's early training in the exact sciences may have tended to dwarf the imaginative side of his nature, to lead him in his theological writings to demand strictly mathematical proofs, and to ignore the evidence of accumulated probabilities. But the Bishop himself was fully aware of the need of admitting probability to its share in forming religious opinion and doctrine. In a posthumous essay which appeared in the *Contemporary Review* of January 1892, in which he had criticised Dr. Abbott's attack upon Newman, the Bishop defended Coleridge's semi-mysticisms, and asserted that probability, as well as exact mathematical reasoning, had its proper function in enabling men to form just conclusions in regard to divine truth.

"The office of faith as I apprehend it," wrote the Bishop, "is not to disparage probability, but to change the mere otiose acceptance of a story or doctrine as probably true, into a firm and perhaps ever-growing conviction that the story or doctrine contains the

revealed truth of God." "Probability and faith have been joined together by God, and must not in any way be put asunder."

His interest in mathematical problems continued to the end. In one of his later railway journeys from Crewe, a dispute arose as to the separate effect produced in traction by a pair of engines attached to a train. Some months after the Bishop, writing to one of the disputants on some matter of parochial business, inserted a solution of the problem as a postcript.

His chief work for the Diocese of Carlisle was not the starting of new machinery. Bishop Percy had begun the work of improving the poor livings. Bishop Waldegrave and Dean Close, aided by the Ecclesiastical Commissioners in their redistribution of the episcopal and capitular revenues, had done much, and when Bishop Goodwin entered upon his episcopate, he found the three great Diocesan Societies, the Clergy Aid, the Education and Church Extension Societies, had been in operation for some years, whilst the ruridecanal organisation, thanks to Bishop Waldegrave, was also complete. But it fell to the lot of the Bishop to be, what he was once described by the Bishop of London as being in regard to the Church House Scheme, "the fly-wheel to harmonise, steady, and unify the machine." Notably did his fondness for education and his capacity as an old Cambridge examiner show itself in the direction and impetus he gave to the Education Society, which, after the passing of the Education Act, became the chief agent for maintaining the high religious character of education in the Church Schools. In the Diocesan Inspection and Honour examination, one could detect the leaven of the old Senate House days with its triposes and its senior wranglers; whilst his belief in the need of bringing to a clergyman's office a wellfurnished intellect, obliged him to discourage the entrance into the ministry of half-trained men, and to raise the standard of ordination examination, with distinct benefit to the diocese.

There have been few men of his generation who so warmly believed in the power of the Church of England, as at present established, to help the nation to a higher life. There were few who so bravely and consistently championed her cause in season and out of season. It was said of him, that he believed that the parochial system, perfectly worked, would bring about the millennium. It is true that he held the absolute wisdom and necessity of maintaining a resident clergyman in each parish of the land. But he had, along with this belief, as strong a conviction that the cathedral bodies should be popularised, and that each cathedral church should realise, more than in the past, its obligations as the Mother Church of a whole diocese.

By his death there was handed on to his successor a diocese that can probably compete with any other English diocese in the organisation of its church machinery. To the clergy he bequeathed peace and union in work, with something of his strong spirit of tolerance, moderation, and self-restraint. The laity, during his episcopate, came to feel that they, as much as the clergy, were an integral part of the Church, and had duties and reponsibilities which as loyal Churchmen they were bound to fulfil to the whole diocese.* To all who came in contact with him he left the legacy of an example of business-like, practical effort, conscientious performance of duty, and the happiness that comes of hard work. He was one who seldom attempted

[•] For a letter on the Bishop's work in the Diocese of Carlisle see Appendix B.

the impossible. Of his life it might be said, in the poet's words, that it taught—

"The common problem—yours, mine, every one's, Is not to fancy what were fair in life, Provided it could be; but finding first What may be, then find how to make it fair Up to our means."

On December 9th, a public meeting was held at Carlisle, with the high sheriff of the county in the chair, to promote a memorial of the late Bishop.

The outcome of the meeting were the resolutions, that a fund should be raised, of which five hundred pounds should be set apart for a monument in Carlisle Cathedral, and that the surplus should go to the augmentation of the poorer livings in the diocese upon a scheme, similar to that adopted in the case of the memorial of Bishop Waldegrave, in connection with the Church Extension Society.

It was felt at the time that no adequate memorial could be placed in the Cathedral in the form of a recumbent statue, for the sum named, by a skilled artist. It was doubted whether any recumbent effigy could fitly represent a Bishop of such ceaseless activity. At the same time, it was known that the members of the Bishop's family were averse to any scheme which involved the raising of a large sum of money that might prove a tax upon the diocese, and hoped that the cost of the monument would not be allowed unduly to encroach upon the sum which was to be devoted to some diocesan object.

Subsequently it was determined that a sum not less than £1000 should be spent upon the memorial in the Cathedral, and eventually the work of preparing a design for a recumbent effigy of the Bishop, to be cast in bronze, was entrusted to the well-known sculptor, Hamo Thornycroft.

Meanwhile, Mr. Charles Ferguson, at the wish of the

family, designed and erected over the grave in Crosthwaite Churchyard a plain Shap granite cross of early form, standing on a square pedestal placed upon a hexagonal basement of two steps. Upon the eastern side of the pedestal the following inscription was carved:—

"Harvey Goodwin, Bishop of Carlisle, Nov. 25, 1891, Aged 73."

A bronze plate on the western side was inscribed with the slightly altered words of an epitaph which was found in the drawer of the Bishop's study-table after his death:—

"HIC JACET

IN FIDE CHRISTI ET IN SPE RESURRECTIONIS

HARVEY GOODWIN,

ANNOS XXII CARLIOLENSIS EPISCOPUS.

QUI SERMONIBUS ET SCRIPTIS

PRAECIPUE AUTEM LIBRO DE 'SYMBOLI FUNDAMENTIS'

EDOCERE CONATUS EST QUOMODO ET QUARE

FIDEI CHRISTIANAE SIT FIDES HABENDA.

NATUS A.D. MDCCCXVIII. OBIIT A.D. MDCCCXCI."

Nearly four years after the Bishop's death Mr. Thornycroft had completed his task. The monument, for which Mr. Alfred Waterhouse had designed an oak canopy, was unveiled in Carlisle Cathedral, on September 17th, 1895.* As a work of art the Border city may well be proud of it. The pose of the figure in its quiet rest, the attitude of the angels guarding the sleeping head, expectant of the slumberer's swift awakening, are very striking. The in-

^{*}The address delivered by the Archbishop of York on the occasion is printed in Appendix C.

scription above the altar tomb, from the hand of the Master of Trinity, runs as follows:—

IN MEMORY OF

HARVEY GOODWIN,

FIFTY-EIGHTH BISHOP OF CARLISLE,
AT CAMBRIDGE, AT ELY, AND IN THIS DIOCESE
A PROVED LEADER OF MEN.

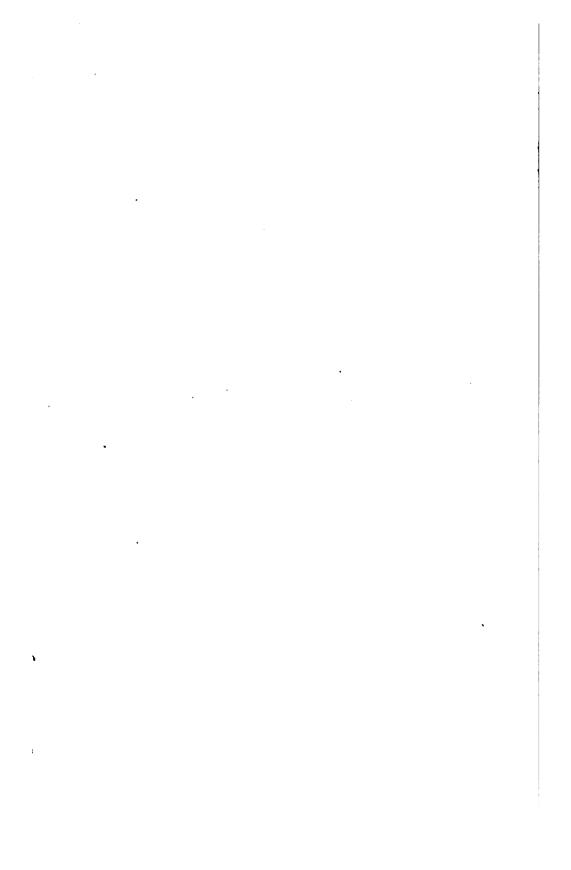
HE USED HIS RARE GIFTS OF MIND AND HEART IN THE SERVICE OF HIS MASTER,

FOR THE GOOD OF THE ENGLISH PEOPLE,

AND OF THE CHURCH OF CHRIST AT HOME AND ABROAD.

BORN OCT. 9, 1818; CONSECRATED NOV. 30, 1869; DIED NOV. 25, 1891.

But the best monument to the Bishop is the gratitude with which the Church he served so faithfully regards his work, and the love his friends bear to his memory.



APPENDIX A.

I.

HYMN SUNG ON THE SUNDAY AFTER THE FUNERAL.

In Memoriam.

"We are the people of His pasture and the sheep of His hand."

GREAT living Shepherd of Thy sheep,
In sorrow here we stand;
Guard Thou Thy smitten ones, and keep
Us safe within Thy hand!

Our earthly shepherd home has gone, His staff is on his breast; To heavenly pastures lead us on, And grant our spirits rest.

For us he toiled, for us he prayed, Before us still he trod The path of wisdom, unafraid, That guides us to our God.

For us his justice and his love,
His joy, his grief was given,
Oh, may we in our following prove
How duty leads to Heaven. Amen.

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II.

BISHOP GOODWIN.

NOVEMBER 25TH, 1892.

HERE in the land of shepherds let him rest—
Chief shepherd, he, of Cumbria's ancient wild—
And lay his bones beside his well-loved child,
And strew the snow-white flowers upon his breast;
For he with childhood's joyousness was blest,
With manhood's calm; to any weakling mild,
Fierce only to the wolves; and, unbeguiled
By soft vale voices, sought the mountain crest.

There on the peaks of duty, not of fame,

He wrought his shepherd's calling. Now he lies

In sight of Skiddaw, and the hearts that burn—

Remembering all the deeds of Kentigern*—

Know, well, ere this man taught us, none more wise,

To lift the cross, beside the Derwent came.

III.

AT BISHOP GOODWIN'S GRAVE.

THE DAY AFTER THE FUNERAL, NOVEMBER 29TH, 1892.

HERE rests from earthly labour, not from love,
A strenuous heart, strong hand, and tireless brain;
One who thro' death's dark gate—unhurt of pain
And quite unquenched of spirit—went to prove
The glory of full being: oh, remove

This weary weight of death that doth restrain
The ardour of his going! grant again
Sight of the shepherd passed to fields above!

Nay, since, dear God and Father of us all, Thou, at Thy time, dost give Thy loved ones sleep,

^{*} St. Kentigern set up the Cross in the 'thwaite' or clearing, circa, A.D. 553.

We would not ask our shepherd from the height, Nor claim him back to darkness from the light; Only, we pray Thee, with a clearer call Call close around the cross Thy sorrowing sheep.

H. D. R.

APPENDIX B.

AMONGST the many letters which have been received from personal friends of the late Bishop which describe their impressions of his character, the following from his old friend, Mr. James Cropper of Ellergreen, may be quoted at length.

"ELLERGREEN, August 24th, 1894.

"Dear Canon Rawnsley,—It is a pleasure to me to put my thoughts into words about so good, and manly, and kindly a leader of men as Bishop Goodwin. His sudden departure came as a shock to his friends; and yet as I look on at life, I feel that it is a sort of privilege to a man when he is not permitted by Providence to disparage the activity of a long career by a dreary period of decrepitude, during which his former good work is over-laid in his friends' memories by scenes of indecision, or of self-satisfaction, or submission to surrounding influence in important matters.

"I have known in more or less degree the Bishops under whom Westmoreland has been placed since we were in the Diocese of Chester, and had to visit Dr. Graham there, if necessity obliged us.

"Bishop Villiers and Bishop Waldegrave were both excellent leaders, and the latter so earnest and so sanctified, if I may use the term, that when at his death I heard from a friend in the confidence of the Prime Minister that he had resolved to appoint a Bishop of 'the Percy Type,' I confess I feared the change would upset the church work of the diocese, in which already a marked advance in quality and character had shown itself among our village pastors. When I first met Bishop Goodwin I know I doubted that his cheery off-hand and unpuritanical manner was

almost in too great contrast from that of his predecessor. As experience weighed on him, it seemed to me that his religious side became more manifest, while he made men see by his words and writings that the highest intellectual and scientific acquirements were reconciled in him with a reverent acceptance of revealed truth.

"This, if I may say it, I consider perhaps the most valuable impress of his life.

"It was evident that he meant to trust every one around him as a member of the Christian Church, and not to deal specially with those who made a marked avowal of religious faith; and we soon saw the way in which different types of clergymen regarded their new ruler.

"We saw also that he was fearless and outspoken, and that even when his thoughts were not spoken, his opinions of men and measures were good to read.

"I think of him as I write, in the matter of his appointments, of his public appearances, of his political decisions and his social life, and in all those, judging him by other men, Harvey Goodwin's quality was high.

"His inevitable mistakes in appointments, which he himself was not the man to ignore, were never made from idleness, or low motives, and he showed an originality (as in advertising for a clergyman) which was refreshing.

"In the chair at public, or diocesan meetings, he was forcible, and perhaps sometimes hasty; but more of his hearers thanked him for unhesitating decisions than blamed him for impatience.

"His political stand was brave and independent, as witness his action in the case of the 'Burial Bill,' and the 'Deceased Wife's Sister Bill,' and I believe his clergy frequently came, against their will, to think he was right.

"His sympathies and his benefactions were widespread, and he proved himself to all who knew him well a hearty, generous friend.

"Thus we of the laity knew and trusted him, and I think he felt that we did so, and that, in the minor (though important) matter of pecuniary support to his special objects of interest, such as the 'Clergy Rest Fund' or the 'Religious Examination Scheme,' the 'Clergy Training Society,' or that for Missionary Students, or for the 'Church House,' he knew that when he really desired co-operation it was afforded.

"I have tried to write of him in his public capacity, but as I

conclude I turn to his social life, and to the degree of friendship with which he honoured me. I recall his hearty, open words, his human sympathy and his natural tenderness of mind. I feel as I do so, how many-sided a public man must be, to gain and to keep public confidence and affection, and I think the more how well-founded was the trust which every one in this diocese placed in Bishop Harvey Goodwin.

"Yours faithfully,
"IAMES CROPPER."

APPENDIX C.

On the day of unveiling the monument in the Cathedral, (September 17th, 1895) a short service was held, in the course of which the Archbishop of York delivered an address from the pulpit.

The Archbishop said: "I have been asked to address you this afternoon, partly, no doubt, because of the position which I hold in this Northern Province, but also, I believe, because of the circumstance that it was under my roof that your late Bishop passed away to his rest. He had come to me as a most welcome guest; and he left me for the Home above. The message came to him with much gentleness. As he rose from my table and quietly left the room there was no sign either of pain or alarm. He had been as genial and delightful as ever. Some slight sensation of weakness had come upon him, and he wished to lie down in his room. But he did not return. After two days of almost painless preparation for the journey, he left us, and we sorrowed—but only with the sorrow which is turned into joy.

"What is the object of an address like this? Surely it is not merely to enumerate the good works or to describe the virtues of one who is no longer with us. And if it were, the duty would be more fitly and more ably discharged by some one of you who had opportunities of knowing him more continuously than I was privileged to do, particularly

during the latter period of his life; more continuously, I say, but few among you for so long a period. I had known him nearly forty years. I became acquainted with him about the year 1853. I was then an undergraduate, but not very much younger than Harvey Goodwin himself. known him by reputation as a man of high distinction in the University, as one who had gained almost the highest place. But he was kind enough to show me some friendship and hospitality, and this enabled me to know him better than I should otherwise have done. Even before I became personally acquainted with him I used very frequently to attend the evening service at St. Edward's Church, which was at that time the sphere of his ministra-The church was thronged by the younger members of the University, and not a few of the elders also. service was delightfully simple. The sermon was simple too, as regards its structure and its language, but this simplicity could not conceal the original thought and devout spirit which underlay its teaching. There was an entire absence of rhetorical ornament. There was no pretence of oratory. The words were words of strength, of sincerity, and of godly counsel; words to help a man to strive at least to be better and do better than before, to encourage him to walk in the ways of God and to shun the paths of evil; to gain his allegiance and his service for his Lord and Master. So it was with all his sermons; their strength lay in their absolute sincerity. The man and his message were one. He had something to say and he said it; and he said it as if he meant it. this which gave him so great an influence over the younger men of the University. It was not that they only admired his sermons. I doubt whether they were ever spoken of as beautiful or wonderful. But they came home to the conscience; and the hearers felt themselves constrained not so much to admire as to act.

"A remarkable example of his preaching power will be in the recollection of many men who were at Cambridge forty years ago, and who heard his University sermon on the text, 'Wherewithal shall a young man cleanse his way?' They will remember even now the solemn earnestness with which he announced his text, and repeated it in the course of his sermon; and the perfectly natural though serious manner in which he pressed home upon us the Psalmist's question and his answer too. He seemed to be speaking to each one singly in his great congregation, and reasoning with him affectionately as to the urgent importance of the question, above all, amidst the temptations and distractions of University life. It was as if he were taking each one of us by the arm and leading us gently onward in the ways of God. His preaching was always full of encouragement. There was nothing morbid about it, nothing exaggerated, nothing sentimental. It was like himself—cheery, bright, and brave. It does one good even now to remember it.

"The same qualities explain to some extent the remarkable power which he had in speaking to working men. may be that he did not kindle in them the excited enthusiasm with which they listened to other speakers more eloquent and imaginative, but they always welcomed him with genuine heartiness and heard him with unflagging attention. His vigorous speech, enlivened by his delightful humour. awakened their interest and commanded their confidence. They felt they were listening to a man of strong character as well as clear intellect, a man true and good, full of godliness and brotherly kindness and charity. qualities which I have endeavoured to describe are not too common among us, and they never were more needed than at the present day. It may be good for us to have been reminded how they were exemplified in Harvey Goodwin.

"But it is not only as a preacher or public speaker that he influenced the generation in which he lived. His vigorous powers of thought were employed from time to time in dealing with the great problems of the day. He grappled with them, not to advertise any pet theories or special nostrums of his own, but to do his best to help forward

the solution of difficulties, social, scientific, or ecclesiastical, the magnitude of which he was well able to estimate, but without faint-heartedness or fear.

"It is interesting to observe how each period of his life seemed to suggest to him its own proper work. It was when engaged as a private tutor at the University that he published the admirable treatise on Elementary Mathematics, which still holds its place, I believe, among the text books of the day. From his experience gained as Dean in a Cathedral Church, he was able to give his valuable and laborious service to the Royal Commission on Cathedral Establishments. At a later period, as the result of his experience in that capacity, he introduced into the House of Lords, year after year, a Bill embodying some of the most important recommendations of the Commission. only owing to adverse circumstances in the other House of Parliament that the Bill failed to take its place on the Statute Book. His appointment to the Diocese of Carlisle opened up to him duties of a different kind, and questions of deeper importance. His frequent intercourse with candidates for the ministry, as well as a more immediate contact with the theological difficulties of the day, moved him to give to the world his remarkable work on 'The Foundations of the Creed,' a book well fitted to clear the conceptions and to strengthen the belief of intelligent Christians, whether in the ranks of the clergy or among the lay members of the Church. It was characteristic of the man that he should thus devote himself to the special duties and the special subjects immediately connected with his position for the time being. There lav his work, and he gave himself to it heart and soul. He had no thought of waiting for a more convenient season, or speculating upon more favourable opportunities that might possibly be in store for him at some future time. Whatever his position he was prompt to act then and there.

"Whatever his hand found to do, he did it with his might. So it was that on the occasion of the Jubilee of the present reign, when a question arose as to the manner in which it

should be commemorated by the Church of England, it was he who suggested the form of memorial which was almost immediately adopted. It is not only to his suggestion, but to his characteristic energy and perseverance, that we owe the erection of the stately building now approaching completion under the shadow of Westminster Abbey, and destined, as we trust, to be the great centre of Church work in England for generations to come.

"Your Bishop was not a man to be lightly turned from his purpose when once he had made up his mind. It was not easy to induce him to alter his opinion when once it was deliberately formed. If he sometimes seemed to be masterful it was only because he felt there was need to speak or to act with authority. And he was always considerate and just. It would be almost impertinent for me to speak to you of what I may call his robust piety and deep-seated reverence. They were known and read of all men; a reverence which did not exhaust itself in outward acts of devotion, a piety 'too full for sound and foam.'

"In looking back upon my own acquaintance with your late Bishop these are some of the qualities which appear to me to have contributed to form his character and to account for the great influence which he exercised in each position of life which he was called to occupy. Of his work as a Diocesan Bishop you know more than I. You knew him in the discharge of his daily duties, as well as on the more special occasions in his episcopal life, when he was presiding over his Diocesan Conference or at public meetings in this city and elsewhere, originating and directing new movements for the benefit of the Church in his diocese, and among them—one of the last and not the least—the creation of the fund which bears his name for affording to his overworked or necessitous brethren the rest and recreation which they are unable to provide for themselves.

"And now he has gone from us, and to-day we have dedicated to his memory the striking memorial which in the generations to come will help to perpetuate the memory of one among the most distinguished of the Bishops of

But at such a time and on such an occasion as Carlisle. this we cannot surely content ourselves with merely looking back on his life and his work as if because he is hidden from us he had almost ceased to be; or at least had passed into a state of unconscious being, to wait, it may be, through long ages for a future restoration to life. Surely it is impossible for us to believe that his vigorous mind, his bright intellect, his active brain, and his loving heart have ceased to exercise their powers, or to find objects for their interest in that hidden world to which he has passed, hidden from us but not dark, bright with the light and love of God no longer obscured by the earth-born clouds which shadow the path of our earthly pilgrimage. not rather to think of him, are we not entitled, are we not happy to think of him, as full of life and energy still, with all his mental and spiritual powers enlarged and intensified by their deliverance from the burden of the flesh; still growing in grace and in the knowledge of our Lord and Saviour, engaged in occupations and pursuits such as we cannot conceive,—which eye hath not seen nor ear heard. neither have entered into the heart of man? Can we for a moment doubt that in the happy home of the Heavenly Father 'God has some grand employment for His son'? Let us learn to think of him there; in that world of light, the true land of the living. It will help us onward on our heavenly way; and amidst the toil and turmoil, the distractions and littleness of the passing world, it will lift our hearts to the realm of the blessed; where the saints of God are in joy and felicity, and 'where beyond these voices there is peace."



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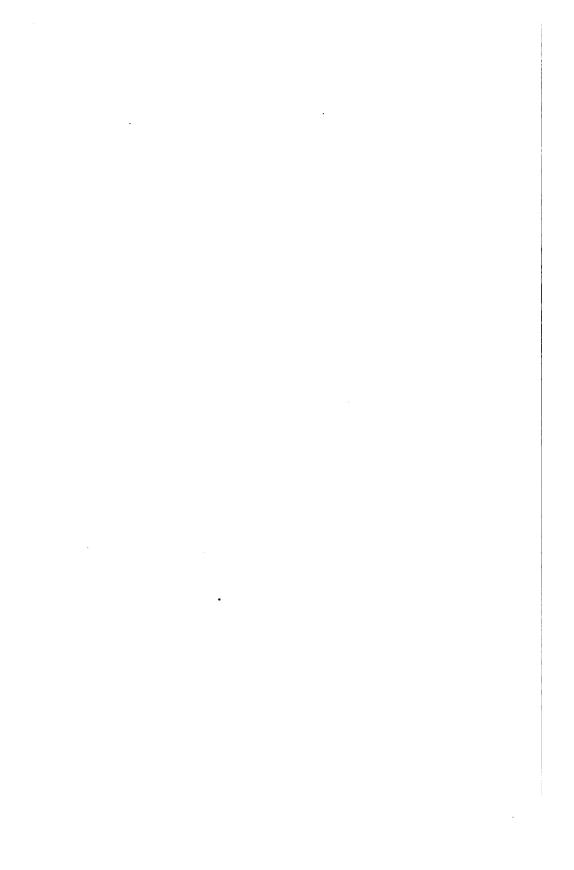
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MONUMENT IN CARLISLE CATHEDRAL.

By W. H. Thornycroft, R.A.



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